The Development And Implementation Of A Marriage Support Group And Its Evaluation Using The DAS In The Thousand Oaks Seventh-day Adventist Church

Robert Norman Randall
Andrews University

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ABSTRACT

THE DEVELOPMENT AND IMPLEMENTATION OF A MARRIAGE SUPPORT GROUP AND ITS EVALUATION USING THE DAS IN THE THOUSAND OAKS SEVENTH-DAY ADVENTIST CHURCH

by

Robert Norman Randall

Adviser: James North
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: THE DEVELOPMENT AND IMPLEMENTATION OF A MARRIAGE SUPPORT GROUP AND ITS EVALUATION USING THE DAS IN THE THOUSAND OAKS SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Robert Norman Randall
Name and degree of faculty adviser: James J. North, D.Min.
Date completed: March 1997

Problem

Divorces and separations have proliferated in Adventist churches. This project studied the ministry of churches to marriages. Were members’ marriages in need? Was the church presently being helpful to the marriages of its members? Would the model of a marriage support group put forward by the researcher be helpful to marriages?
Method

The Dyadic Adjustment Scale was used to survey 600 randomly selected married people from the Anglo churches of the Southern California Conference of Seventh-day Adventists. The thirty-two-question scale measured four characteristics of marriage: satisfaction, cohesion, consensus, and affection. An additional section evaluated the church's ministry to their marriages.

The pastors were also surveyed regarding specific methods they had employed to minister to members' marriages and were asked to rate the perceived effectiveness of their efforts.

A marriage support group was developed and implemented in my church for three months. At the end of that time, the group members were administered the Dyadic Adjustment Scale which asked them to give two sets of scores: (1) one set of scores for the quality of their marriage then (January 1995); and (2) the other set of scores for their estimate of the quality of their marriage before they started the marriage support group (September 1994). They were also asked to evaluate the effectiveness of the marriage support group. The same scale was administered a year later (January 1996) to determine long-term results.

Results

No difference appeared between the Adventist Anglo population surveyed and the norms for the general population in terms of the four qualities of relationship that were measured. The laity differed from the perceptions of the pastors in that the laity did not rate as very helpful anything the church was doing to minister to their
marriages. The marriage support group participants saw their scores for the Dyadic Adjustment Scale increase during the seven-session term. Their scores decreased, however, when they were tested a year later.

Conclusions

There is a need to minister to marriages in Anglo churches in the Southern California Conference of Seventh-day Adventists. Members rated the quality of their marriages as only "average." They do not feel they are being helped. The marriage support group model did work for a time to improve the quality of marriages.
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A Dissertation
Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Ministry

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May 28, 1997

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# TABLE OF CONTENTS

**LIST OF TABLES**

**LIST OF FIGURES**

**Chapter**

1. **INTRODUCTION**
   - Purpose of the Project
   - Justification of the Project
   - Impact of Divorce on the Church
   - Lack of Resources
   - Personal Experience With Support Group
   - Limitations and Delimitations of the Project
   - Anglo Churches in Southern California Conference
   - Limited Demographic Correlations
   - Limited Measurement of Marriage Quality
   - Definition of Terms

2. **CURRENT STATE OF MARRIAGES IN SELECTED ANGLO CHURCHES IN SCC**
   - Dyadic Adjustment Scale
   - Description
   - The Four Subscales
   - Dyadic Consensus
   - Dyadic Satisfaction
   - Affectional Expression
   - Dyadic Cohesion
   - Why the DAS Was Chosen
   - Ease of Use
   - Credibility
   - Validity
   - Reliability
   - Guides for Interpretation
   - Random SDA Results
   - Consensus Subscale Results
Relationship with God .......................................................... 47
Relationship with Self .......................................................... 47
Relationships with People .................................................... 48
Summary ............................................................................... 50
Implications .......................................................................... 52
Reconciliation ........................................................................ 52
Reconciled with God ............................................................ 52
Reconciled with Self ............................................................. 54
Reconciled with Others ......................................................... 55
Implications .......................................................................... 57

5. THE IMPLEMENTATION OF THE MARRIAGE SUPPORT GROUP ............................................................................. 60

Enlistment of Couples .......................................................... 60
Norms of the Group .............................................................. 60
Format for the Group ............................................................ 62
Seating .................................................................................. 62
Sharing (20 minutes) ............................................................. 63
Lesson (30 minutes) .............................................................. 64
Arrangements for Next Meeting ........................................... 65
Conversational Prayer (10 minutes) ...................................... 66
Afterglow and Dessert .......................................................... 66
Description of the Seven Meetings ........................................ 66
Session One .......................................................................... 66
Session Two .......................................................................... 67
Session Three ........................................................................ 67
Session Four .......................................................................... 68
Session Five .......................................................................... 68
Session Six ............................................................................ 69
Session Seven ................................................................. 69

6. SUMMARY AND CONCLUSIONS ................................................................................................................. 70

Group's Retroactive DAS Scores for September 1994 .......... 70
Non-Contemporaneous Scores ................................................ 70
The Group Scores for the DAS, January 1995 ...................... 70
Comparison of DAS Scores with September 1994 Scores .... 70
Subscale Scores for DAS, January 1995 ............................. 72
Evaluation of the Group Experience ..................................... 73
The Group Scores for the DAS, January 1996 ...................... 74
Continuance of the Group ..................................................... 74
Comparison with Marriage Group a Year Earlier ................ 75
Comparison of Subscale Scores with Year Earlier ............... 75
LIST OF TABLES

1. Consensus Subscale Scores in Order of Mean Scores .......................................... 15
2. Satisfaction Subscale Scores in Order of Mean Scores ........................................ 16
3. Cohesion Subscale Scores in Order of Mean Scores ............................................ 17
4. Affectional Expression Subscale Scores in Order of Mean Scores ...................... 19
5. Ministry to Marriages: Pastoral Uses of Ministry Types .................................... 22
6. Ministry to Marriages: Pastoral Perceptions of Effectiveness in Ranked Order ........ 23
7. DAS Correlations with Question 33—Your Church’s Ministry to Marriages .......... 32
8. Ranked Differences of Mean Between 9/94 and 1/95 of Marriage Group ............... 71
9. Marriage Group Subscale Scores 1/95 ................................................................. 72
10. Ranking of Support Group Components in Terms of Helpfulness (1/95) ............ 73
11. Ranked Differences Between Mean Scores 1/95 and 1/96 of Marriage Group .......... 76
12. Marriage Group—One Year Later (N = 10) ....................................................... 77
13. Ministry Perceptions: Ranked Differences Between Anglo Sampling (1/95, N = 600) and Marriage Group (1/96, N = 10) ............................ 78
LIST OF FIGURES

1. DAS t-Score Results ................................................................. 20
2. Ministry to Marriages According to Laity .................................. 25
3. Laity Perception of Ministry Effectiveness ............................... 26
4. Comparison of Laity to Pastors’ Perception of Effectiveness ........ 32
CHAPTER ONE

INTRODUCTION

Purpose of the Project

The purpose of the project was to design a marriage support group ministry in the Thousand Oaks Seventh-day Adventist Church in order to enhance the marriages of those who participate with a view to reducing marital failure.

Justification of the Project

Impact of Divorce on the Church

Between March 1990 and March of 1995, eleven married couples in the Thousand Oaks Seventh-day Adventist Church divorced and two couples separated. This occurred in a congregation of about 400 active members. As the pastor of this congregation, I experienced anguish over the breakup of these marriages. My wife, Jacquie, and I had developed close friendships with several of the couples involved. In my view, these divorces devastated what once was the most active segment of the church, the thirty-to-forty-year age group.

The impact of these divorces on the life of the church has been profound and multifaceted:

1. The morale among many members dropped as they saw friends and
spiritual leaders in their congregation end their marriages.

2. A shadow of sadness engulfed many who loved and respected these once active members and friends who no longer attended services.

3. Individuals whose own marriages were faltering were disappointed and disillusioned. I became concerned about the negative influence of these multiple divorces. Several of the divorced couples had belonged to the same social group and often socialized together on weekends.

Among the divorced or separated couples, seven husbands, seven wives, and eleven of their children stopped attending church services. Three wives and one child continued to attend services sporadically. I also became concerned with our church's witness to the community. The beliefs we promote had obviously proved ineffective in preserving these families intact. I began to believe that the personal network of support that had been one of our church's strengths had been greatly weakened. The impact of these marriage failures seemed like the widening ripples in a pond.

Lack of Resources

As the pastor of the church I felt frustrated by a lack of preventive resources. I considered recommending Marriage Encounter, but the nearest group was in Riverside, California, 100 miles away. Also, members who had participated in Marriage Encounter gave a mixture of positive and negative evaluations. On two occasions the church board and I had invited speakers to hold weekend seminars on marriage relations. These somehow fell short of the mark as no participant had ever made a
comment such as, "This is something that really helped my marriage." I concluded that weekend seminars had limited long-term value for the troubled marriage.

**Personal Experience With Support Group**

My own personal involvement in support groups had persuaded me of their value as a means of facilitating positive, long-term change. The ongoing process of coaching and support, over an extended period of time, had been especially helpful in my marriage. This, I concluded, must be a key to lasting change. Many couples appear unable to overcome the power of homeostasis. The force to resist change and keep things the same is powerful. I came to believe that a support group of peers, meeting over an extended period of time, could help couples overcome this inertia so that their relationships could grow.

**Limitations and Delimitations of the Project**

**Anglo Churches in Southern California Conference**

The project was delimited to the "Anglo" portion of the Southern California Conference (SCC) of Seventh-day Adventists (SDA). The support group which I implemented consisted of married couples who attend the Thousand Oaks Seventh-day Adventist Church, an "Anglo" church in the SCC. The 600 who responded to the mailed Dyadic Adjustment Scale (DAS) all came from Anglo churches throughout the SCC. Likewise, the pastors who were surveyed also were limited to the SCC Anglo churches.

Research was delimited to churches in this group in order to focus as far as
possible on individuals within one socioeconomic group. I felt, as pastor of an "Anglo Church," I could best compare the results of my project with other "Anglo/Other" churches. A list of the churches in the SCC of this classification appears in appendix E.

Limited Demographic Correlations

The only demographic information that was gained from the 600 respondents to the DAS was that they were (1) SDA, (2) in SCC, (3) members of Anglo churches, and (4) married.

Limited Measurement of Marriage Quality

The assessment of marriage quality was limited to the four qualities of relationship measured by the DAS. These qualities are satisfaction, affectional expression, cohesion, and consensus.

Definition of Terms

The following terms are defined in order to clarify their usage in this study:

Anglo churches: The Southern California Conference has four classifications related to the ethnicity of its member churches: (1) Anglo/Other; (2) Hispanic; (3) Asian; and (4) African-American. Each ethnic segment has its own director. By majority vote each church determines to which group it will belong. In almost all cases, churches vote to belong to a category that reflects the predominant ethnic group. The Anglo/Other classification consists of those churches that consider themselves either Anglo or are not comfortable fitting under one of the other three ethnic categories.
Couple's dialogue: A communication technique which is the core skill of Imago Relationship Therapy. It consists of mirroring, validation, and empathy. It was popularized by Harville Hendrix in 1988.

DAS: Dyadic Adjustment Scale. This is a 32-item survey used to measure relational adjustment developed by Graham B. Spanier in 1976.

Empathy: "This is the process of reflecting or imagining the feelings the sending partner is experiencing about the event or the situation being reported. This deep level of communication attempts to recognize, reach into and, on some level, experience the emotions of the sending partner."¹

Exit: Term used by Harville Hendrix to describe when a married person uses substitute activities or methods to get his/her needs met rather than to turn to their spouse. An exit can include watching television, overeating, alcohol, work, or having an affair. To make up for the emptiness of their marriage, they have filled their lives with substitute pleasures.

Homeostasis: The force in relationships to resist change and keep things the same.

Imago: Term used by Harville Hendrix to describe the profile of one's parents' character traits.

Imago match: Term used by Harville Hendrix to describe one person finding another person who has some of the same character traits as their own parents.

According to Hendrix, to a large degree, whether or not you are romantically attracted to someone depends on the degree to which that person matches your "Imago."

**Invisible divorce:** When both partners have taken their relational energy outside the marriage through "exits" and maintain a relationship of coexistence without intimacy.

**Mirroring:** Process of accurately reflecting back the content of a message from the other partner. The most common form of mirroring is paraphrasing.

**Paraphrasing:** "A paraphrase is a statement in your own words of what the message your partner sent means to you. It indicates that you are willing to transcend your own thoughts and feelings for the moment and attempt to understand your partner from their point of view."¹

**Power struggle:** This is a stage in a relationship brought on by the death of an idealized form of romantic love. It follows a predictable course that parallels the well-documented stages of grief.

**SDA:** Seventh-day Adventist.

**SD:** Standard Deviation.

**SCC:** Southern California Conference of Seventh-day Adventists.

**t-score:** A method of standardizing scales of measurement. It allows measurements on different scales to be compared. This is also called a z-score.

**Validation:**
This is a communication to the sending partner that the information being received

¹Ibid.
and mirrored makes sense. It indicates that you can see the information from your partner's point of view and can accept that it has validity--it is true for the partner. Validation is a temporary suspension or transcendence of your point of view that allows your partner's experience to have its own reality. Typical validating phrases are: 'I can see that . . . .'; 'It make sense to me that you would think that.' 'I can understand that . . . . ' Such phrases convey to your partner that their subjective experience is not crazy, that it has its own logic, and it is a valid way of looking at things.¹

¹Ibid.
CHAPTER TWO

CURRENT STATE OF MARRIAGES IN SELECTED
ANGLO CHURCHES IN SCC

One of the goals of this project was to evaluate the general quality of
Seventh-day Adventist Anglo marriages in the Southern California Conference. The
method chosen to accomplish this was a questionnaire mailed to a randomly selected
portion of this group. The conference provided mailing labels of all members from its
constituent churches. Married couples were identified by two names appearing on a
label. I selected every fifth married couple label until a thousand names were generated.
My goal was to get at least 400 individual responses to ensure a significant statistical
probability. I used a husband's name and then a wife's name alternately on every other
label so that approximately the same number of wives as husbands received the
questionnaire.

The mailing consisted of a survey, a cover letter, and a stamped, self-addressed envelope. The return envelope was addressed to the Loma Linda Center for
Health Research. The Center agreed to enter the data into its computers and calculate
the results.

This first mailing of a 1000 produced 289 respondents. Because 400 were
needed, I mailed another 750 questionnaires to additional couples following the same procedures outlined above. This resulted in 311 more respondents for a total response rate of 34%.

**Dyadic Adjustment Scale**

**Description**

The instrument chosen to measure the quality of a couple's marital relationship was the Dyadic Adjustment Scale (DAS) developed in 1976 by Graham B. Spanier. The DAS is an instrument designed to characterize the quality of marital or non-marital dyadic relationships. It consists of thirty-two questions. Each respondent is shown a set of items and asked to rate the degree to which the behaviors are present in their relationship by choosing a numerical value among others on a continuum.

**The Four Subscales**

The instrument is based on the following definition of marital adjustment:

Dyadic adjustment can be defined as a process, the outcome of which is determined by the degree of: (1) affectional expression, (2) dyadic satisfaction, (3) dyadic cohesion, and (4) consensus on matters of importance to dyadic functioning.¹

Correspondingly, the DAS measures these four qualities or subscales. Each of the thirty-two items on the instrument is scored on only one subscale. The construct of this assessment and its four subscales have been empirically verified by factor

A total adjustment score is calculated by summing the scores for the four subscales.

**Dyadic Consensus**

The Dyadic Consensus subscale assesses the extent of agreement between partners on matters important to the relationship, such as money, religion, recreation, friends, household tasks, and time spent together. A high score on this subscale indicates a high degree of agreement over the whole spectrum of relationship issues. Likewise, a low score indicates a high degree of conflict in the relationship. Consensus was defined and measured by the scores of thirteen questions (see appendix A).

**Dyadic Satisfaction**

The Dyadic Satisfaction subscale assesses the amount of tension in the relationship, as well as the extent to which the individual has considered ending the relationship. It deals with thoughts of disappointment, regret, conflict, or worry in regard to the relationship and how intensely the couple feels about working on the marriage. A high score on this subscale indicates satisfaction with the present state of the relationship and commitment to its continuance. Correspondingly, a low score indicates tension and disappointment and a pessimistic outlook for the future of the relationship. Satisfaction in the relationship was defined and measured by the scores on ten questions (see appendix A).

Affectional Expression

The Affectional Expression subscale assesses the individual's satisfaction with the expression of affection and with sex in the relationship. It measures the physical expression of the feelings and emotions of love and fondness the couple might enjoy. A high score on this subscale indicates the level of contentment with the amount of affection and sex that is shared in the relationship. Correspondingly, a low score indicates unhappiness with the present level of affection and sexual expression in the relationship. This subscale was measured by the scores of four questions (see appendix A).

Dyadic Cohesion

The Dyadic Cohesion subscale assesses the common interests and activities shared by the couple. It measures things which glue the marriage together such as communication, having fun, and sharing hobbies. It measures the nature of the bond, the "togetherness" of the couple. A high score on this subscale indicates that the couple spends a high amount of satisfying and enjoyable time together. A low score, likewise, indicates that a couple does not spend much satisfying time together doing things. Cohesion in the relationship was defined and measured by the scores on five questions (see appendix A).

Why the DAS Was Chosen

Ease of Use

The DAS is easy to fill out and may be completed in about five to ten
minutes. This was important in order to maximize the number that would be returned. Nevertheless, it provides a sophisticated assessment with established norms to measure against.

Credibility

The DAS is a widely used instrument for clinical and research applications with couples. One researcher listed it among the top five major assessments for measuring marital adjustment. The others listed include Locke and Wallace’s (1959) Marriage Adjustment Test (MAT), Snyder’s (1979) Marriage Satisfaction Index (MSI), Roach, Frazier, and Bowden’s (1981) Marriage Satisfaction Scale (MSS), and Schumm, Milliken, Poresky, Bolllman, and Jirich’s (1983) Kansas Marital Satisfaction Scale.1

"It is fair to state that the DAS is the most widely used assessment instrument for marital quality in the world."2 This rich research base provided an important way to link results from this study to information provided by studies of thousands of other couples.

Validity

The validity of an instrument is the extent to which it correctly measures the construct or constructs that it purports to assess. Having been utilized in hundreds of clinical and experimental research studies, the validity of the DAS has been well established using a number of different techniques. "Overall, the weight of the evidence gained from this voluminous literature is that the DAS assesses an important construct


2Spanier, Manual, 1.
which has strong explanatory and predictive utility in the characterization of marital relationships.1

Reliability

The purpose of testing for reliability is to determine whether taking the test a second time would yield substantially the same results. The research on the DAS suggests that DAS scores are reasonably stable over relatively long intervals of time.2

Guides for Interpretation

Each of the DAS's thirty-two answers has a numeric value. The higher the value the stronger the marriage relationship. A raw score for a subscale is the sum of the mean scores for the answers to the questions that comprise that particular subscale. It is not possible, however, to understand the relationship between the subscales by simply comparing their raw scores. Each subscale is comprised of a different number of questions. In order to compare the results of the four subscales with each other a further step is necessary. They need to be converted to t-scores. t-scores are standardized so that each subscale will have the same mean (50) and standard deviation (10). When the raw scales for each of the subscales are plotted on a form developed by Multi-Health Systems it translates these scores into t scores.3 A sample form used to chart raw scores and convert them to t-scores for interpretation is provided in appendix

1Ibid., 27.
2Ibid., 26.
3Ibid., 10.
A. Plotting the raw scores on this chart gave the following results.

**Random SDA Results**

**Consensus Subscale Results**

Among the Anglo couples whom I was evaluating, the raw score for the consensus subscale was 52, which yielded a t-score of 50. This falls exactly in the middle of the average category (see appendix A). The specific scores for the consensus questions are reported in table 1.

**Satisfaction Subscale Results**

The raw score I obtained for the satisfaction subscale was 39, which yielded a t-score of 48. Again this score is squarely in the normal range. Of the four scales, however, this score was the lowest. Table 2 gives specific scores for the satisfaction questions.

**Cohesion Subscale Results**

The raw score for the cohesion subscale was 15.5, which yielded a t-score of 55. While this still falls in the normal range, it is on the high end of normal (45-55). It represents the highest score of any of the subscales. The specific scores for the cohesion subscale are reported in table 3.

**Affection Expression Subscale Results**

The raw score for the affection expression subscale was 9, which yielded a t-score of 50. This falls exactly in the middle of the normal range. The specific scores
### TABLE 1

**CONSENSUS SUBSCALE SCORES IN ORDER OF MEAN SCORES**

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<tr>
<th></th>
<th>Question</th>
<th>0</th>
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<th>2</th>
<th>3</th>
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<th>5</th>
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<th>SD</th>
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<td>207</td>
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<td>between you and your partner over making major decisions.</td>
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<td>272</td>
<td>216</td>
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<td>between you and your partner over career decisions.</td>
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<td>between you and your partner over religious matters.</td>
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<td>between you and your partner over aims, goals, and things believed</td>
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<td>0.898</td>
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<td>3</td>
<td>29</td>
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<td>127</td>
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<td></td>
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<td>behavior).</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>02</td>
<td>Please indicate the approximate extent of agreement or disagreement</td>
<td>4</td>
<td>2</td>
<td>24</td>
<td>98</td>
<td>340</td>
<td>119</td>
<td>3.917</td>
<td>0.817</td>
</tr>
<tr>
<td></td>
<td>between you and your partner over handling family finances.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>01</td>
<td>Please indicate the approximate extent of agreement or disagreement</td>
<td>5</td>
<td>8</td>
<td>32</td>
<td>67</td>
<td>370</td>
<td>106</td>
<td>3.883</td>
<td>0.871</td>
</tr>
<tr>
<td></td>
<td>between you and your partner over matters or recreation.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Please indicate the approximate extent of agreement or disagreement</td>
<td>3</td>
<td>4</td>
<td>30</td>
<td>112</td>
<td>303</td>
<td>126</td>
<td>3.879</td>
<td>0.867</td>
</tr>
<tr>
<td></td>
<td>between you and your partner over household tasks.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Please indicate the approximate extent of agreement or disagreement</td>
<td>5</td>
<td>4</td>
<td>28</td>
<td>98</td>
<td>337</td>
<td>113</td>
<td>3.875</td>
<td>0.858</td>
</tr>
<tr>
<td></td>
<td>between you and your partner over leisure time, interests, and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>activities.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 2

SATISFACTION SUBSCALE SCORES IN ORDER OF MEAN SCORES

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>Do you ever regret that you married?</td>
<td>2</td>
<td>5</td>
<td>5</td>
<td>16</td>
<td>74</td>
<td>425</td>
<td>4.508</td>
<td>1.191</td>
</tr>
<tr>
<td>16</td>
<td>How often do you discuss or have you considered divorce or separation, or terminating your relationship?</td>
<td>9</td>
<td>5</td>
<td>12</td>
<td>44</td>
<td>165</td>
<td>354</td>
<td>4.399</td>
<td>0.959</td>
</tr>
<tr>
<td>17</td>
<td>How often do you or your mate leave the house after a fight?</td>
<td>5</td>
<td>4</td>
<td>8</td>
<td>39</td>
<td>206</td>
<td>318</td>
<td>4.398</td>
<td>0.845</td>
</tr>
<tr>
<td>32</td>
<td>Which of the following statements best describes how you feel about the future of your relationship?</td>
<td>7</td>
<td>1</td>
<td>15</td>
<td>68</td>
<td>291</td>
<td>192</td>
<td>4.110</td>
<td>0.870</td>
</tr>
<tr>
<td>19</td>
<td>Do you confide in your mate?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3.931</td>
<td>1.172</td>
</tr>
<tr>
<td>18</td>
<td>In general, how often do you think that things between you and your partner are going well?</td>
<td>5</td>
<td>19</td>
<td>35</td>
<td>81</td>
<td>338</td>
<td>110</td>
<td>3.799</td>
<td>0.975</td>
</tr>
<tr>
<td>31</td>
<td>Please circle the dot which best describes the degree of happiness, all things considered, of your relationship</td>
<td>9</td>
<td>17</td>
<td>54</td>
<td>134</td>
<td>176</td>
<td>145</td>
<td>3.781</td>
<td>1.253</td>
</tr>
<tr>
<td>21</td>
<td>How often do you and your partner quarrel?</td>
<td>3</td>
<td>9</td>
<td>47</td>
<td>234</td>
<td>260</td>
<td>35</td>
<td>3.435</td>
<td>0.824</td>
</tr>
<tr>
<td>22</td>
<td>How often do you and your mate &quot;get on each other's nerves?&quot;</td>
<td>5</td>
<td>12</td>
<td>38</td>
<td>276</td>
<td>224</td>
<td>33</td>
<td>3.362</td>
<td>0.836</td>
</tr>
<tr>
<td>23</td>
<td>Do you kiss your mate?</td>
<td>10</td>
<td>24</td>
<td>100</td>
<td>126</td>
<td>333</td>
<td>---</td>
<td>3.261</td>
<td>0.989</td>
</tr>
</tbody>
</table>

Note: The higher score is almost always a positive indication of the relationship.

1. 0 = All the time, 1 = Most of the time, 2 = More often than not, 3 = Occasionally, 4 = Rarely, 5 = Never. The higher score always indicates a positive for the relationship.

2. 0 = No more than I can do; 1 = I refuse to do any more; 2 = I can't do much more; 3 = will do my fair share; 4 = Will do all I can; 5 = Go to almost any length.

3. 0 = Never; 1 = Rarely; 2 = Occasionally; 3 = More often than not; 4 = Most of the time; 5 = All the time.

4. 0 = Extremely unhappy; 1 = Fairly Unhappy; 2 = A Little Unhappy; 3 = Happy; 4 = Very Happy; 5 = Extremely Happy; 6 = Perfect.

5. 0 = Never; 1 = Rarely; 2 = Occasional; 3 = Almost every day; 4 = Every day.
TABLE 3

COHESION SUBSCALE SCORES
IN ORDER OF MEAN SCORES

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>How often would you say laughing together occurs between you and your mate?</td>
<td>5</td>
<td>20</td>
<td>39</td>
<td>151</td>
<td>167</td>
<td>197</td>
<td>3.807</td>
<td>1.133</td>
</tr>
<tr>
<td>27</td>
<td>How often would you say you calmly discuss something between you and your mate?</td>
<td>8</td>
<td>39</td>
<td>62</td>
<td>159</td>
<td>165</td>
<td>146</td>
<td>3.506</td>
<td>1.241</td>
</tr>
<tr>
<td>25</td>
<td>How often would you say having a stimulating exchange of ideas occurs between you and your mate?</td>
<td>16</td>
<td>54</td>
<td>128</td>
<td>220</td>
<td>87</td>
<td>74</td>
<td>2.915</td>
<td>1.225</td>
</tr>
<tr>
<td>24</td>
<td>Do you and your mate engage in outside interests together?</td>
<td>6</td>
<td>50</td>
<td>166</td>
<td>298</td>
<td>73</td>
<td>57</td>
<td>2.644</td>
<td>0.840</td>
</tr>
<tr>
<td>28</td>
<td>How often would you say you work together on a project?</td>
<td>29</td>
<td>119</td>
<td>140</td>
<td>147</td>
<td>57</td>
<td>84</td>
<td>2.583</td>
<td>1.426</td>
</tr>
</tbody>
</table>

10 = None of them; 1 = Very few of them; 2 = Some of them; 3 = Most of them; 4 = All of them.

20 = Never; 1 = Less than once a month; 2 = Once or twice a month; 3 = Once or twice a week; 4 = Once a day; 5 = More often.
for the affectional expression questions are reported in table 4.

Summary of Results

In terms of the quality of their relationships, Seventh-day Adventist Anglo married couples in the Southern California Conference are very much in the middle of average when compared to the general married population in the United States. Figure 1 reports a summary of the four subscale results.

Conclusion

While our theology tells us that being reconciled with God should influence our ability to love others, there seems to be no appreciable difference in the quality of marriages when this randomly selected group of church members is compared to the community-at-large.
**TABLE 4**

AFFECTIONAL EXPRESSION SUBSCALE SCORES
IN ORDER OF MEAN SCORES

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Please rate the approximate level of agreement in the marriage</td>
<td>6</td>
<td>10</td>
<td>23</td>
<td>100</td>
<td>293</td>
<td>150</td>
<td>3.914</td>
<td>0.949</td>
</tr>
<tr>
<td>6</td>
<td>Please rate the approximate level of agreement in the marriage</td>
<td>9</td>
<td>20</td>
<td>29</td>
<td>86</td>
<td>311</td>
<td>117</td>
<td>3.785</td>
<td>1.039</td>
</tr>
<tr>
<td>30</td>
<td>Did the following item cause differences of opinion or</td>
<td>145</td>
<td>413</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>0.740</td>
<td>0.439</td>
</tr>
<tr>
<td></td>
<td>problems in the relationship over the past few weeks -</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>not showing love?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Did the following item cause differences of opinion or</td>
<td>192</td>
<td>365</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>0.655</td>
<td>0.476</td>
</tr>
<tr>
<td></td>
<td>problems in the relationship over the past few weeks -</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>being too tired for sex?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 = Always disagree; 2 = Almost always disagree; 3 = Frequently disagree; 4 = Occasionally disagree; 5 = Always agree.

20 = Yes; 1 = No.
Figure 1. DAS t-score results.

Above 70 = Very much above average; 66-70 = Much above average; 61-65 = Above average; 56-60 = Slightly above average; 45-55 = Average; 40-44 = Slightly below average; 35-39 = Below average; 30-34 = Much below average; Below 30 = Very much below average.
CHAPTER THREE

CURRENT STATE OF PASTORAL MINISTRY TO MARRIAGES IN ANGLO CHURCHES IN SOUTHERN CALIFORNIA

How Assessed

Anglo Pastor Survey

To study the ministries directed toward marriages, I developed a survey which was mailed to each pastor of an Anglo SCC church. The survey was designed to measure how they evaluated their efforts between 1993 and 1995. Nine items of ministry were listed, which these pastors were to rate in terms of frequency of use and perceived effectiveness. Twenty-seven of the fifty Anglo pastors, or 54 percent, responded.

Table 5 tabulates the pastors' ranking of ministry methods in terms of the frequency with which they were used. Table 6 delineates their ranking of various methods in terms of the pastors' perception of their effectiveness in helping marriages.

Random Survey

Another means of gathering data concerning these methods of ministry was included in the random survey of SDAs reported in chapter 2. In survey questions 34 to 42, respondents rated these nine methods in terms of their perception of how helpful
TABLE 5

MINISTRY TO MARRIAGES: PASTORAL USE OF MINISTRY TYPES

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>No Answer</th>
<th>NOT TRIED</th>
<th>YEARLY</th>
<th>QUARTERLY</th>
<th>MONTHLY</th>
<th>WEEKLY</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Marriage Seminar</td>
<td>0</td>
<td>12</td>
<td>12</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>Pastoral Counseling</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>6</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>4</td>
<td>Sabbath School</td>
<td>0</td>
<td>21</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>Youth Preparation for Marriage</td>
<td>0</td>
<td>12</td>
<td>5</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>Small Group</td>
<td>0</td>
<td>21</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>7</td>
<td>Marriage Encounter</td>
<td>0</td>
<td>18</td>
<td>6</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>8</td>
<td>Sermons</td>
<td>0</td>
<td>5</td>
<td>17</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>9</td>
<td>Socials</td>
<td>5</td>
<td>9</td>
<td>7</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>10</td>
<td>Special Sabbaths</td>
<td>5</td>
<td>2</td>
<td>12</td>
<td>5</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>
#  Question  | NT | 0 | 1 | 2 | 3 | 4 | Mean  | SD  |
--- | --- | --- | --- | --- | --- | --- | --- | --- |
1. The statement that best describes your church’s ministry over the past year. ²  | 17 | 0 | 1 | 1 | 6 | 0 | 2.63 | 0.74 |
3. Pastoral counseling ¹  | 2 | 0 | 1 | 16 | 6 | 0 | 2.22 | 0.52 |
2. Held marriage seminar ¹  | 12 | 0 | 0 | 12 | 1 | 0 | 2.08 | 0.28 |
8. Sermons ¹  | 7 | 0 | 0 | 17 | 1 | 0 | 2.06 | 0.24 |
10. Special Sabbaths ¹  | 8 | 0 | 1 | 14 | 2 | 0 | 2.06 | 0.43 |
5. Youth preparation for marriage ¹  | 13 | 0 | 0 | 12 | 0 | 0 | 2.00 | 0.00 |
7. Marriage Encounter ¹  | 18 | 0 | 1 | 5 | 1 | 0 | 2.00 | 0.58 |
9. Socials ¹  | 14 | 0 | 0 | 11 | 0 | 0 | 2.00 | 0.00 |
6. Small group ¹  | 2 | 2 | 0 | 0 | 3 | 0 | 1.80 | 1.64 |
4. Sabbath School program for marriages ¹  | 21 | 0 | 1 | 3 | 0 | 0 | 1.75 | 0.50 |

¹ NT = Not Tried; 0 = Harmful; 1 = Not helpful; 2 = Helpful; 3 = Very Helpful.
² NT = Didn’t answer; 0 = Harmful; 1 = Not tried; 2 = Tried but not helpful; 3 = Helpful; 4 = Extremely helpful.
they had been to their marriages. Figures 2 and 3 summarize these results.

A Closer Look at Each Item

Pastoral Counseling

By far, the most frequently used method of ministry by the church to troubled marriages, according to pastors, is pastoral counseling. Eighty-four percent of the responding pastors stated that they engaged in this type of counseling at least once a quarter. Twenty-four percent reported that it was something they did every week. Only 8 percent of the pastors indicated that this was not a part of their marriage ministry. It was, by far, the ministry item that the pastors spent the most time doing to help marriages (see table 5).

It is not surprising, therefore, that of all the ministries that churches use to strengthen marriages, this one was rated by the pastors as being the most helpful of the nine items. Twenty-four percent of pastors rated their pastoral counseling in the "very helpful" category. The pastors, to a large extent, rated everything else that was tried for troubled marriages as only "helpful." They gave it a mean score of 2.22 ("helpful" = 2 and "very helpful" = 3).

It is noteworthy that the laity did not have the same perception (see figure 3). Most of the sample surveyed (79 percent) had not come to the pastor for counseling. Those who did try it ranked it last out of nine with a mean score of 1.76. This fell between "not helpful" and "helpful." Perhaps this low ranking is due, in part, to the fact that only a small number of pastors have actually been trained as counselors.
Figure 2. Ministry to marriages according to laity.
Figure 3. Laity perception of ministry effectiveness.

Note: 0 = Harmful, 1 = Not helpful, 2 = Helpful, 3 = Very helpful.
Sermons

Eighty percent of the pastors who responded said they preached on a subject somewhat related to marriage at least once every two years. Most of the pastors (68 percent) delivered such a sermon about once a year. About 8 percent said they chose marriage-related topics about once a quarter. Pastors rated sermons as the third most helpful thing that they did to minister to marriages. They gave this item a score of 2.06, with 2.0 being "helpful."

The laity shared this perspective to the extent that, of all the ministry items they evaluated, sermons were given the highest score, 2.01. This is the only value that falls within the "helpful" category. Maybe this shows what pastors do best. But its true value in helping marriages may be dubious. Laity who heard a sermon related to marriage from 1993-95 was 66 percent.

Use of Special Sabbaths

Special worship services and Sabbaths were used by most of the pastors to try to minister to families (90 percent). The most prevalent use of them was as annual events (60 percent). These services seem restricted to Father's Day and Mother's Day. The pastors gave this area of ministry a mean score of 2.06, which corresponds to "helpful."

The laity ranked special worship services fourth out of the nine areas of ministry. They gave this category a mean score of 1.93 between "not helpful" and "helpful." This score corresponds closely to that of the pastors. It is interesting,
however, that while most pastors used special Sabbaths such as Mother's Day and Father's Day to promote marriages that 68 percent of the laity surveyed checked the "not tried, or applicable" category. They may not have perceived these annual worship events as aimed at ministering to their families.

Marriage Seminars

The pastors gave marriage seminars a score of 2.08, which is just above "helpful." Fifty-two percent of the pastors said they had held a marriage seminar or class on the average of once a year over the past two years.

While most of the clergy said they held marriage seminars in their churches once a year, 83 percent of the laity reported that they had not attended. Those who did attend rated them with a mean score of 1.89.

Youth Programs to Prepare for Marriage

Fifty-two percent of responding pastors stated that marriage preparation programs were part of their youth curriculum. Thirty-two percent made such presentations quarterly. Twenty percent did so once a year. It was given a score of 2.00, which placed it in the "helpful" category.

While most of the pastors incorporated this into their youth curriculum, 85% of the laity who filled out the survey checked that it was something they had "not tried, or was not applicable" to them. This is logical in that the survey was mailed out randomly and therefore the majority of those who filled out the survey probably were not youth. Those respondents who had experienced marriage preparation as youth rated
Socials

Most pastors (55 percent) used socials such as Valentine’s day banquets to minister to families. Those who used this approach to ministry were unanimous in labeling it as helpful. Their mean score for this item was 2.00, or "helpful."

The laity ranked this area of ministry close to the pastors' ranking. They placed it number five in their ranking, and gave it a score of 1.90, between "not helpful" and "helpful" (see figure 3).

Marriage Encounter

As pastors became aware of marriage breakups in their congregation, 28 percent encouraged their members to take advantage of Marriage Encounter. They posted a notice on the bulletin board or put one in the church bulletin. Eighty-six percent of those who promoted Marriage Encounter did so about once a year. The great majority of those who promoted it felt it was helpful.

Most of the laity (84 percent) checked "not tried, or applicable" when rating Marriage Encounter. The laity who had experience with it, however, rated it second highest, with a mean score of 1.97 ("helpful" = 2.0).

Small Groups

Sixteen percent of the responding pastors worked with small groups at least once a year. Some of them used a format similar to prayer meeting once a year for
married couples. Those who used them gave them a score of 1.80, less than "helpful."

Most of the laity (67 percent) evaluated this item "not tried, or applicable."

Those who experienced them ranked them third highest of the ministry items with a mean score of 1.94 ("helpful" = 2.0).

Sabbath School

Pastors ranked the use of Sabbath School last in terms of effectiveness in helping marriages. Sixteen percent of the responding pastors used the Sabbath School program or Sabbath School classes to offer something relevant or helpful to marriages. Of this group, about 75 percent used this area of ministry about once a year. Seventy-five percent of pastors who took advantage of that time found it "helpful." The mean score for Sabbath School from all pastors who returned their questionnaires was 1.75.

Most of the laity (60 percent) evaluated this in terms of helpfulness to their marriages as "not tried or applicable." Either they did not attend Sabbath School or they had not encountered any special attempt in Sabbath School to minister to their marriages. Those who rated this item as applicable (40 percent) ranked it third of the nine, giving it a mean score of 1.96 ("helpful" = 2.0).

Summary

Church's Ministry to Marriages

It is interesting to compare these scores with the first question of the pastoral survey. The pastors were asked to evaluate their church's overall ministry to their church members' marriages over the past two years by giving them a score between "0"
and "4." The higher the score the more helpful the church was perceived to be by the pastor. ("Zero" represented the church having a negative impact on members' marriages; "4" represented the church being "extremely helpful" in ministering to members' marriages.) The average of the scores that were given for overall effectiveness was 2.63, about midway between "2" and "3." A score of "2" indicated that the church had tried to minister to couples, but had not succeeded in being "helpful." A score of "3" indicated that the church had not only tried, but had been "helpful" in ministering to marriages over the last two years. Therefore, the overall rating indicates a score of something less than "helpful." But this score seems to contrast with how the pastors rated each specific item of ministry in terms of effectiveness.

The same basic question of overall effectiveness was asked of the laity (question #33 of the random survey mailed to them). Their responses gave it a mean score of 1.86. This fell between 2.0, "The church has tried to minister to marriages but I haven't found their efforts helpful," and 1.0, "The church has not really done anything in the past year to minister to my marriage." All this would indicate a noticeable discrepancy between the perceptions of pastors and those of the laity (see figure 4).

Table 7 uses answers to the DAS to show who were benefitted by the church's ministry. The strongest correlations for those who felt most positive about the church's helpfulness to their marriages were with those couples who were religious, who did not have family discord, who agreed on friends and affection, and who enjoyed doing things together. But these are the members who do not need "help." They feel
TABLE 7

DAS CORRELATIONS WITH QUESTION 33--YOUR CHURCH'S MINISTRY TO MARRIAGES

<table>
<thead>
<tr>
<th>Q#</th>
<th>Spearman's r Coefficient</th>
<th>p Value</th>
<th>DAS Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>03</td>
<td>.2486</td>
<td>.000</td>
<td>Agree on religious matters</td>
</tr>
<tr>
<td>09</td>
<td>.2192</td>
<td>.000</td>
<td>Agree on ways of dealing with parents or in-laws</td>
</tr>
<tr>
<td>05</td>
<td>.2147</td>
<td>.000</td>
<td>Agree on friends</td>
</tr>
</tbody>
</table>

Note: Mean = 1.860 (1 = not done anything; 2 = tried, but not helpful). These correlations were gained by using the Spearman Correlation Coefficient test on question 33 and the other DAS questions. In order for there to be a significant correlation the value must fall below 0.05. The more this value falls below 0.05 the more likely it is that there is a correlation. The coefficient number indicates the strength of the correlation. A coefficient of 1 identifies a perfect equivalence. A coefficient of 0 indicates no correlation.
affirmed, whereas those who needed help did not get it.

Overall Picture

The overall picture of ministry to marriages in the average Anglo church in Southern California consists of the following:

1. About half of the churches hold one marriage seminar a year and a couple of discussions with youth about their future marriages.

2. A typical church member can expect to hear one sermon a year that relates somewhat to marriages.

3. Most of the churches use special days to honor mothers and fathers, and some pastors may use that day to promote happy families.

4. If a couple's marriage starts to break up and they contact their pastor, he or she typically ministers one-on-one in the form of pastoral counseling. The pastor regards this as most helpful, but this form of ministry is limited in scope due to time restrictions in the pastor’s schedule. Also, the skills of the pastor in counseling are probably limited due to lack of training.

5. Overall, the pastors rated the composite picture of their ministry to marriages as being somewhat less than "helpful." The church members, however, perceived it even lower.
CHAPTER FOUR

TOWARD A THEOLOGY FOR MINISTRY TO

MARRIED COUPLES

Human Beings as Intrinsically Relational

Creation

Creation tells us much about the uniqueness of human beings. The very mechanism of their creation points to their distinctive nature. Most of the things created by God came about simply as a result of His speaking the word; His desire became reality.¹ "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth... For he spake, and it was done; he commanded, and it stood fast" (Ps 33:6, 9). But when God created Adam, the first human being, He displayed a more personal involvement. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen 2:7). The text suggests God figuratively kneeling down, getting His hands dirty, and molding the human form in the dust. Then He bends down further and breathes into Adam's nostrils the breath of life. God displayed a similarly personal touch when He provided Adam with a companion. The Creator opened Adam's side, removed a rib, and

¹Gen 1:3, 6, 9, 14, 20, 24. Unless otherwise stated, all references are from KJV.
fashioned from it a lovely woman named Eve.\textsuperscript{1} This intimate involvement in the creation of the first humans suggests their relational importance to Him.

To what are we to attribute this singular attention? The psalmist asked the same question when he pondered: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him, and the son of man, that thou visitest him?" (Ps 8:3, 4). God answered that question in His pronouncement, "Let us make man in our image, after our likeness" (Gen 1:26). Being made in the image of God is what sets man apart from everything else in creation and marks him as unique.\textsuperscript{2}

God as Relational

What is this "image of God"? In what manner are we like God? It is interesting to note that in the very context in which God makes this statement He reveals something about Himself. In the words "Let us make man in our image, after our likeness" (Gen 1:26). God opens a window of His being and allows us to view at least one aspect of the mystery of His person. He is plural. As Berkhof states: "The passages in which God speaks of Himself in the plural, Gen. 1:26; 11:7, contain an indication of personal distinctions in God, though even these do not point to a trinity but only to a

\textsuperscript{1}Gen 2:21.

plurality of persons."¹ Ultimately we learn in the New Testament that He is three Who are one. While that is not fully revealed here, it is implied.

The entire Scripture reveals a God who is three persons.² What is the nature of God's plurality, His trinitarian nature? God is One who exhibits traits of personhood or personality: that is, He is able to think, feel, love, relate, grieve, rejoice, and suffer. Scripture portrays the Father, Son, and Holy Spirit as all having those attributes as well as those of divinity. Scripture indicates one significant way in which God is one—in a relational sense. At the core of God's being is a heart of love.³ This is expressed within the Godhead by the quality of relationship that exists between the three.

**Father**

The terminology which Jesus typically used to describe His relationship with God consisted of one simple word: Father. On at least two occasions the voice of God was heard from heaven addressing Jesus as "His Beloved Son."⁴ It was the primary metaphor God used to explain their relationship. Not only was He a Son, but a Beloved Son! Jesus had a resolute conviction that the Father loved Him.⁵ His life and ministry

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³ 1 John 4:8.

⁴ Matt 3:17; 17:5.

⁵ John 5:20.
to human beings flowed from that central core. The Father sent the Son and was with Him every moment—even when all others abandoned Him. Jesus' Father dwelled in Him. The Father was not intent on drawing attention to Himself or glorifying Himself. He drew attention to His Son and sought to glorify Him. The plan of salvation and God's love for people emerge from the context of that love. "As the father hath loved me, so have I loved you" (John 15:9). This is premised on a significant relationship between the Father and the Son; it meant a great deal for the Father to give Him up.

Jesus implied that the Father was in relationship with the Holy Spirit with His statement that He would ask the Father to send the Spirit.

Son

Jesus is God and He was with God from the beginning. The term "with God" implies He was in relationship with Him. His earthly mission was to reveal His Father. Revealing His Father was the main theme of His teachings. He did not come

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1John 15:9.
2John 8:29.
3John 14:10, 11.
4John 6:29; 8:18.
5John 10:17.
7John 1:1.
to testify, glorify, or speak of Himself.\textsuperscript{1} His very words came from His Father.\textsuperscript{2}

The Father dwelt in Him.\textsuperscript{3} Even when it appeared He was alone, He really was not.\textsuperscript{4} So vital was this union that Jesus indicated He could not do anything on His own.\textsuperscript{5}

Ellen White comments in explicit terms on His dependence on His Father:

But He [Jesus] rested not in the possession of Almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of mine own self do nothing.' John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God.\textsuperscript{6}

His words, actions, and power flowed from that pivotal relationship.\textsuperscript{7} His prayer life demonstrated that this relationship was one of trust and fellowship.

No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often He was found in prayer! How constant was His communion with God! Again and again in the history of His earthly life are found records such as these: 'Rising up a great while before day, he went out, and departed into a solitary place, and there prayed.'\textsuperscript{8}

Jesus lived by means of the Father and abode in Him. For Christ, knowing Him and

\textsuperscript{1}John 12:28, 49.
\textsuperscript{2}John 7:18.
\textsuperscript{3}John 10:30; 14:10, 11.
\textsuperscript{4}John 16:32.
\textsuperscript{5}John 5:30.
\textsuperscript{6}White, 336.
\textsuperscript{7}John 14:1, 10.
\textsuperscript{8}White, 362.
doing His will were as vital as eating and drinking;\(^1\) in fact, they were life itself.\(^2\)

The fullness that came from this primary relationship flowed out to the world.\(^3\) At the source of God's desire to save the human race was the relationship of love that existed within the Godhead.\(^4\) They shared a common love for human beings. The intensity of that love is indicated by the fact that the Father cherished His Son even more because of His sacrifice for humanity.\(^5\)

**Holy Spirit**

Jesus' reference to the coming of the Spirit is made in the context of the work of the Father and the Son; it emerges from their relationship. Jesus is going to His Father in part to make a request for the Spirit to come.\(^6\) The work of the Spirit is to mirror the work of Jesus. He is "another" Comforter.\(^7\) This Greek word, allos, implies "another of the same kind."\(^8\) In other words, He would be a "Comforter" in all the same ways that Jesus was. One of the ways Jesus sought to comfort was in proclaiming the

\(^1\) John 4:34.
\(^2\) John 6:57.
\(^4\) John 15:9.
\(^5\) John 10:17.
\(^7\) John 14:11.

truth about the Father—that He was like Himself.\textsuperscript{1} Likewise, the main comfort the Spirit would provide would be in proclaiming truth. Ellen White states: "The Comforter is called the 'Spirit of Truth.' His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth."\textsuperscript{2} As with Jesus, the truth that is communicated is a truth that comes from the Father and is centered in Jesus.\textsuperscript{3} The primary mission of the Spirit then was not to testify concerning Himself but rather to testify about Jesus.\textsuperscript{4}

The Spirit was very much a part of the relationship that bonded the Father and the Son. The Father dwelt in Jesus,\textsuperscript{5} but it was the Spirit that filled Jesus.\textsuperscript{6} Likewise, the Father empowered the words and works of Jesus,\textsuperscript{7} but the words and actions of Jesus also arose out of His union with the Spirit.\textsuperscript{8}

**Summary**

Thus, within the Trinity, we see the qualities of relationship and interdependence. They are all in relationship with each other. The core of that relationship

\begin{footnotes}
\item[1] John 14:1, 6-10.
\item[2] White, 671.
\item[5] John 14:10,11.
\end{footnotes}
is love. Although there might be other aspects of the oneness of God, its prominent aspect is relational. Scripture reveals that, at the very heart of the universe, a loving, personal God exists in relationship. The members of the Godhead are nottestifying about or glorifying Themselves as separate entities. The love They have for sinful humanity flows from an inner relational fullness that exists among Them. Mason expresses this aspect of God when he says:

Adam was a man alone, a singleton. But in the company of Eve he became a race, a corporate body, and only then did he become capable of mirroring the true and full life of God, which is the life of loving relationship. The message held in the mystery of the Trinity is that God is not a monistic singleton God, but rather a three-in-One of Whom loving relationship is the very essence, for He shares Himself even in the depths of His Own Being. For although He is the one and only Lord, He could not possibly exist alone, even prior to the creation, because God is love and love presupposes a relationship, a plurality (at least two) of persons. Without this plurality there could be no love. The very idea of sharing could never have existed, and therefore the creation itself, that monumental act in which the Creator undertook to share Himself with creatures, could never have taken place. There are other religions which claim belief in "one God," and still others which worship many gods. But only Christianity embraces the magnificent reality of the Trinity, of three Divine Persons subsisting in perfect unity in the one Godhead. Only a God Who lives with Himself in love can call upon a man and a woman to love one another let alone command all men to love their enemies.¹

Human Beings as Relational

Human Beings in the Image of God

Human beings are made in God's image. When God created mankind in His image He created them "male and female" (Gen 1:27). Here we find a link between the image of God and people being created male and female. God's purpose in creating

humanity male and female is expressed in the words: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24, emphasis mine). God's intent in making human beings male and female was that they be relational in nature, two individuals who become one, two individuals who create a family. The Hebrew word for "one," echad, is used both in referring to marriage and in referring to God.¹ It is a quality of oneness in which two or more become one relationally. This implies that one important way human beings exist in the image of God is that they reflect God's relational nature. Human beings are like God in that they are free moral agents who have the ability to love, bond, and become one with another. John Bradshaw would add:

There is an ancient poem which states, 'one man is no man.' This saying underscores our basic human need for community, which underscores our need for relationships, our need for social life. No one of us could have made it without someone being there for us. We human beings need help. No one of us is so strong that he does not need love, intimacy and dialogue in community.²

The human individual is enough like God that he can have a relationship not only with another human being but also with God Himself. It is not by accident then that the chief metaphors in Scripture used to describe God's relationship to human beings are taken from the family.³ This kind of language constitutes one of the chief ways in which God reveals Himself in this world.

¹Gen 2:24; Deut 6:4.
²John Bradshaw, Healing the Shame That Binds You (Deerfield Beach, FL: Health Communications, 1988), 7, 8.
³Deut 1:30, 31; Isa 54:5; Hos 2:7, 16, 19; Eph 5:31, 32.
Law as Relational

Humanity, possessing the image of God, emerged perfect from the creative hand of God.¹ Humans were righteous. Their thoughts and predispositions were naturally in harmony with the principles of God’s law. One expression of that law consisted of the Ten Commandments God gave to Moses at Mt. Sinai. The fact that all ten of these precepts deal with aspects of relationship makes a statement about both God’s and man’s natures. Jesus further elucidated the meaning of the law when He indicated that it dealt with the inner workings of one’s motives and intents.² This emphasizes its relational nature. Jesus reduced the contents of His law to two great principles when He said that it was based on a total commitment of love to God and loving your neighbor as yourself. “All the law and the Prophets hang on these two commandments” (Matt 23:40), Jesus said. Paul expanded on this thought when he explained:

He who loves his fellow man has fulfilled the law. The commandments, 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not covet,' and whatever other commandment there may be, are summed up in this one rule, 'Love your neighbor as yourself.' Love does no harm to its neighbor. Therefore love is the fulfillment of the law (Rom 13:8-10, NIV).

The fundamental law of life for the universe is the law of love. Ellen White says: “In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven.”³ As God in His core is relational, so man in his core is

¹Gen 1:31.
²Matt 5:21, 22, 27, 28.
³White, 20.
relational. From the beginning, love was to be the rule of life; it was stamped on the human soul.

Implications

There are two implications regarding the relational nature of God and man.

1. Marriage is important in the plan of God.

Marriage was designed by God to be one of the chief means of revealing Himself to the human race. This is inferred from the facts that (a) marriage is a primary metaphor used in Scripture to describe God's relation to His people, and (b) part of God making human beings in His image was to make them male and female with the thought that they form families.¹

The church is assigned a similar mission to that of marriage—to reveal God to the world.² The church should, therefore, be vitally interested in the quality of the marriages among its members. Ministry to marriages should have a high priority in the church.

2. Groups are important in the plan of God.

Because the nature of human beings is so relational, they are deeply influenced by people with whom they are in relationship. Much of what an individual does and thinks has developed within group settings and is also maintained within those settings. So if we are to understand and change poor habits or reinforce positive ones,

¹Gen 1:27, 28; 2:22-24.
we cannot work just on individuals in isolation. We must work in the context of the groups of which a person is a part. Sampson and Marthas emphasize the point:

To retain the new behavior the person must be within a group context that will support rather than undermine it. This involves a process that Lewin calls refreezing—i.e., locating the new behavior in a supportive group, a group whose standards enforce conformity to the new behavior.1

Understanding this group dynamic can be a powerful tool as we promote positive relational and spiritual growth in our members.

**Sin and Relationships**

**Sin and the Great Controversy**

Sin entered the human race when Adam and Eve ate forbidden fruit in the Garden of Eden. The backdrop for this event was the great war raging in the universe.2 The Evil One had attacked and misrepresented the character of God. Satan had infused the picture of God with his own characteristics by portraying Him as arbitrary, harsh, unforgiving, and selfish. His charges misled one-third of heaven's angels.

Although God could have wiped out sin and sinners with an overwhelming display of force, He chose a relational solution instead. A display of arbitrary power would have confirmed that God was the kind of Being Satan portrayed Him to be. God countered Satan's accusations and fought this "war" by displaying truth.3 Ellen White

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God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power.¹

Because God is the epitome of love and love is His ultimate agenda for the universe, He could use no other method. The war could be won only through a convincing display of evidence and truth. Satan's chief weapon was deception.² He would try to distort all that God would graciously reveal to the world.

The stage was thus set for a conceptual showdown on earth. Because of God's refusal to rely on force and because of the value He placed on freedom, He chose not to protect Adam and Eve from exposure to Satan's caricature of Himself. Love demands choice and freedom. God did, however, limit Satan's access to Adam and Eve in the garden to the Tree of the Knowledge of Good and Evil. Those two individuals would have to decide where they stood in relation to Satan's accusations. Their moment of truth revolved around a choice to eat the fruit of the forbidden tree. God had clearly said they were not to eat it.³ By not eating they could have demonstrated trust that God was Who He said He was—Love. By eating of the fruit they would reveal their distrust of God.

¹White, 759.
²John 8:44; Rev 12:7-9.
³Gen 1:16, 17.
Satan approached Adam and Eve with the fundamental lies about God that lay at the heart of the war amongst the angels.\textsuperscript{1} The couple ate the fruit, showing they distrusted God. They displayed pride and independence from God. Those were the qualities that shaped Lucifer's sin in heaven.\textsuperscript{2}

Consequences of Sin: Broken Relationships

**Relationship with God**

"They hid from the Lord God among the trees of the garden" (Gen 3:8, NIV). God's presence had once engendered comfort and pleasure. Now it produced fear and uneasiness. God's posture towards Adam and Eve had not changed.\textsuperscript{3} Rather, they had come to look at God through Satan's eyes; his distorted picture dominated their field of vision. They were afraid of an unforgiving, harsh, and selfish god. They could not have an intimate relationship with such a God. Their broken relationship is reflected in their response to God's overtures: "I heard you in the garden, and I was afraid because I was naked; so I hid" (Gen 3:10, NIV). They were afraid and in hiding.

**Relationship with Self**

"Their eyes were opened and they realized they were naked; so they sewed fig leaves together and made coverings for themselves" (Gen 3:7). Having fallen out of relationship with God, they lost the innate sense of well-being and self-love which had

\textsuperscript{1}Gen 3:1-5; Rev 12:7-9.

\textsuperscript{2}Isa 14:13, 14.

\textsuperscript{3}John 16:26, 27.
been their birthright. Now they experienced an inner emptiness and sense of shame that impelled them to cover up in order to be comfortable in themselves and with each other.

Nouwen describes this emptiness, this loneliness:

When we are impatient, when we want to give up our loneliness and try to overcome the separation and incompleteness we feel, too soon, we easily relate to our human world with devastating expectations. We ignore what we already know with a deep-seated, intuitive knowledge—that no love or friendship, no intimate embrace or tender kiss, no community, commune or collective, no man or woman, will ever be able to satisfy our desire to be released from our lonely condition. This truth is so disconcerting and painful that we are more prone to play games with our fantasies than to face the truth of our existence.¹

Relationships with People

When Adam blamed his sin on his wife the fracture in their relationship was apparent.² It is also alluded to when God said to the woman, "Your desire shall be for your husband, and he shall rule over you" (Gen 3:16, NIV). Under the curse of sin, the man would use his superior strength to "rule over" the woman.³

The law says we are "to love others as we love ourselves." Our ability to love others comes from Godly self-love. By separating each of us from God, sin also intrudes on our ability to love ourselves. It impacts our willingness to love or trust anyone else. Instead of coming to each other as two whole persons, we come as two needy persons--empty inside--looking for someone to fill in the missing pieces and make us whole. But in the process we become even less whole. Bradshaw describes

²Gen 3:12.
³Gen 3:21-22.
this phenomenon:

So two people who marry to be completed, end up less complete than when they were incomplete. Two half people create an entrapment or enmeshment, rather than a relationship. Each is entrapped by needing the other for completion. They are bonded by their neediness.¹

Harville Hendrix sees this as a problem of false expectations that spouses can never meet: "We enter marriage with the expectation that our partners will magically restore this feeling of wholeness."²

Sadly, the fracture in Adam's and Eve's relationship was not limited to their life as husband and wife. Gen 3 describes the entrance of sin. Gen 4 relates the impact of sin on the first family. Cain, the firstborn, killed Abel, the second son, out of jealousy. Scripture describes a similar tragedy just a few years later, perpetrated by a descendant of Cain named Lamech. Lamech boasts, "I have killed a man for wounding me, a young man for injuring me" (Gen 4:23, NIV). What causes such actions? Sin!

Donald Joy zeroes in on the problem:

So the words sins and sin, like the psychological terms to describe troubled people, are metaphors we need to stand on their heads to discover what they really mean. It is clear here that 'sins' are those behaviors and practices which tend to damage or to destroy intimate and honesty-based relationships. And 'sin' denotes an inner set of attitudes which contaminate relationships—like a hidden bag of darkness carried around on the inside—which needs to be cleansed.³


Summary

In the beginning, the Bible story recounts that sin damaged in humanity the "image of God," the priceless gift God stamped on the human soul that creation day. Human beings operate in disharmony with the basic principles of love and trust. One of the main impacts of sin is, therefore, in the domain of relationships. Marriages, families, and friendships do not work as God designed them. In the place of the originally intended oneness and union, we find problems and conflicts, betrayals and jealousies, selfishness and manipulation, estrangements and divorce, abuse and even murder. What God intended as one of life's chief joys became one of its chief sources of pain and wounding.

The family thus became the center for the propagation of sin. The sins of the fathers reach to the third and fourth generations. Sin is spread relationally; we see that dynamic at work intensely and devastatingly within families. Bradshaw paints the picture very clearly:

Even if you were fortunate enough to grow up in a safe, nurturing environment, you still bear invisible scars from childhood, because from the very moment you were born you were a complex, dependent creature with a never ending cycle of needs. Freud correctly labeled us "insatiable beings." And no parents, no matter how devoted, are able to respond perfectly to all of these changing needs.

To continue to feel precious and unique we have to see our uniqueness and preciousness in the eyes of our caretakers. Our belief about ourselves comes from their eyes. . . . The foundation for our self-image is grounded in the first three years of life. It comes from our major caretaker's mirroring. The more our major caretakers love themselves and accept all their own feelings, needs, and wants, the more they can be there to accept all the parts of their children--their drives,

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1Exod 20:4-5; 34:7; Lev 26:39; Num 14:18; Jer 32:18.

2Bradshaw, The Family, 6.
feelings, and needs. Parents who have good self worth and self acceptance are getting their own needs met. They do not have to use their children to have a sense of power, adequacy and security.¹

Parents inevitably pass on to their children what they are. People who are wounded, addicted, or relationally impaired, pass these flaws on from one generation to the next. Thus sin becomes a universal human phenomenon.²

Human beings face a particularly wrenching predicament: there is no human remedy for their basic problem. Counseling and therapy, support groups, books and individual insights, marriage and relationship seminars--all these in themselves cannot solve the fundamental problem. No human source can heal that inner emptiness, that relational estrangement from oneself and from God.

Sin leads progressively in this life to aloneness, lack of relationship, and ultimately to death. Part of the experience of dying the second death is a sense of being alone and forsaken. This is what Jesus experienced on the cross when He cried out, "My God, my God, why have you forsaken me?" (Matt 27:46). The sinner is finally left utterly and completely alone--every relationship shattered--ending in a lonely and total annihilation. Ellen White said in regard to the end of sin:

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap what they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is 'alienated from the life of God.' Christ says, 'All they that hate Me love death.' Eph 4:18. Prov 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him

¹Ibid., 46.

²Rom 3:10-19, 23.
place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them. ... This was the inevitable result of sin.¹

**Implications**

There are at least two implications of this.

1. Marriages are in need of ministry.

   Sin is a relational problem. Its victims suffer relationally. It is not easy, natural, or second nature to have a good marriage. Sin is not some abstract concept—it is as real and tangible as broken homes, displaced children, and torn hearts.

2. The church should minister to the family.

   As we have seen, the family is a virtual seedbed for cultivating sin. This is true in the sense that it is generational. Parents pass on to their children what they are, what they think of themselves, each other, and God. If the church is to facilitate real change it must deal with this family dynamic. It must interrupt destructive patterns. If the church is concerned about humanity it has to address the needs of families.

**Reconciliation**

Reconciled with God

When Adam and Eve were hiding in the bushes, God took the initiative to reach out to them. He came down to the garden and searched for them, crying out, "Where are you?" (Gen 3:9). When they appeared, He could have pointed His finger, shouted, or even rendered immediate judgment. Instead God announced a way whereby

¹White, 764.
they could be restored. He would intervene. He would place enmity between the woman and the serpent.\(^1\) Without God's remedy, the human race would have been helplessly and permanently bonded to Satan and misery, trapped in sin and its guilt. God's grace prevented the image of God from being fully eradicated in human beings. He told the serpent the "seed of the woman will crush your head and you will crush his heel" (Gen 3:15, NIV). Paul indicates that the "seed of the woman" refers to Christ.\(^2\) God would become incarnate, a descendent of Adam and the seed of the woman. He would be wounded but in the process would destroy the serpent and repudiate Satan's false accusations. God had chosen not to abandon sinners. He would engage in a rescue mission to keep them from being destroyed. "When we were powerless, Christ died for the ungodly. . . . But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Rom 5:6-8, NIV). Salvation required the death of the Christ, the Son of God. His death would be the means to reconcile us to God and restore our relationship of love and trust with Him. The death of Jesus would provide an antidote to human guilt and shame by paying the penalty for sin and demonstrating God's forgiveness, acceptance, and the value He placed on each one for whom He died. Ellen White urged her readers to believe and accept this generous offer. There was hope for man in spite of his sin because "the height and depth of the love of God, he did not know. For him there was hope in a knowledge of God's love. By beholding His

\(^1\)Gen 3:15.

\(^2\)Gal 3:16.
character he might be drawn back to God" (emphasis mine).¹ When individuals see the height and breadth of God's love and forgiveness in Christ crucified, they are enabled to accept forgiveness.² Jesus on the cross revealed the truth about God.³ Relationships of love and trust can be restored for those who choose to believe.

Reconciled with Self

As a by-product of reconciliation with God, human beings move from shame to self-love, self-value, and self-acceptance. The law of love is written on the heart and replaces chronic emptiness. Once the primary relationship of our life, the relationship with God, is restored we experience inner fullness. Paul referred to this when he said:

So that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. (Eph 3:17-19, NIV, emphasis mine)

This passage is all about being full on the inside. Being reconciled with God is the source of our completeness. "We love because he first loved us" (1 John 4:19, NIV).

John 4 describes a Samaritan woman's encounter with Jesus at Jacob's well. He was thirsty and asked her for a drink of water. But His true agenda was to offer her something much more satisfying, living water, that which quenches not just physical thirst, but soul thirst. She was a person who was trying to fill her inner emptiness

¹White, 672.
³White, 626.
through relationships with men. Jesus said to her, "Whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life" (John 7:14, NIV). In other words, He would provide that which would quench the deepest desires of her soul so that she would not be "empty" inside. Some time later, while speaking to a large crowd, Jesus gave a similar invitation: "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him" (John 7:37, 38, NIV). Jesus has promised to place inside of us that which fills our emptiness with His fullness.

Reconciled with Others

Reconciliation with God results in an inner fullness. That inner fullness, in turn, exponentially enhances our ability to love.¹ We see this in the transformed relationships of the disciples. Before Pentecost, they competed.² After Pentecost, they formed a true fellowship.³ Early believers were distinguished by the love they held for each other. This love exhibited itself in fellowship and unity.

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer... All the believers were together and had everything in common... Every day they continued to meet together in their homes and ate together with glad and sincere hearts. (Acts 2:42, 44, 46, NIV)

God intended the church to be, above everything else, lovingly relational. The gospel

¹Rom 5:1-5.
³Acts 2:42-47.
was designed to restore the "image of God" in the human soul.

This love is the evidence of their discipleship. 'By this shall all men know that ye are My disciples,' said Jesus, 'if ye have love one to another.' When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart (emphasis mine).  

Paul describes the church as a body in which each "member" is unique, yet in which there is a profound underlying unity and interdependence. Relationship is core to its existence. But the quality of relationships is hard to nurture in masses, in large gatherings. Small support groups are vital to achieve such a goal.

Paul states, "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit (Eph 5:18, NIV). The verb "to be filled" is in the present, passive, imperative form. Imperative is command. But the command here is made in the passive voice; it is not something you can do, but something that must be done to you or for you. When we depend on God to fill our emptiness and meet our needs, this affects every relationship we have. It is significant that Paul's other admonitions in Eph 5, "speaking to one another," "singing and making melody," "giving thanks," and "being subject," are not given as imperatives. All these other things are what result when we allow ourselves to be filled and are reconciled to God. We stop fearing and hiding and

1White, 678.
21 Cor 12.
3Eph 5:19-21.
by incorporating in his movement the weekly small group meeting. "Those who heard the powerful preaching but did not experience the support of the group sooner or later reverted to their former ways."1

Because we live in a world dominated by the inertia of sin, making any significant change is difficult, especially in relationships. Change is painful and slow. The power of denial and homeostasis is formidable.2 People need tangible help and support to make real progress in their moral and relational lives.

3. Communication is important.

Central to God's method of reconciling the world to Himself and fighting evil is His communicating the truth about Himself.3 Jesus is the Word, God's channel of communication.4 The work of the Spirit is communicating that truth as well.5 If communication and truth are so pivotal in God's strategy, they should be key items for us as well. Any curriculum used to help relationships would do well to facilitate communication and truth-telling.

4. One proof that the Gospel is authentic is unity among Christ's followers.

Jesus stated that the unity of His followers would serve as the chief evidence


2Bradshaw, Healing the Shame, 25.

3John 8:32; 14:6.

4John 1:1.

5John 15:26; 16:12.
of the genuineness of His claims.\textsuperscript{1} Ellen White concurred when she wrote: "The most convincing argument we can give to the world of Christ's mission is to be found in perfect unity. Such oneness as exists between the Father and the Son is to be manifest among all who believe the truth."\textsuperscript{2} If this is true in a general way for Christians, it should also apply to the healing of marriages.\textsuperscript{3} During His days on earth, Jesus pointed to His ability to physically heal broken and hurting people as a kind of Messianic credential.\textsuperscript{4} Is it not possible that, in a similar way, the healing of relationships and marriages might display His divine credentials today?

\textsuperscript{1}John 17:22-24.

\textsuperscript{2}Ellen G. White, "One, Even As We Are One," The Bible Training School, February 1, 1906, 6.

\textsuperscript{3}John 17:22-24.

\textsuperscript{4}Mark 2:9-12.
CHAPTER FIVE

THE IMPLEMENTATION OF THE MARRIAGE
SUPPORT GROUP

Enlistment of Couples

Couples were enlisted for the group through a series of three bulletin announcements stating that a marriage support group was forming for those who wanted to work on their marriages. They were to contact the pastor if they were interested. No invitations were extended personally and no verbal announcements were made during church services. Seven couples responded favorably to the bulletin announcements. The bulletin announcements and the enlistment of participants were completed two months before the date set for the first group session. The couples who decided to participate were all members of the Thousand Oaks Seventh-day Adventist Church except for one husband who was not a Seventh-day Adventist.

This recruitment took place in July of 1994. I decided the group should wait until fall for its first session to avoid conflicts with vacations. In the interim, participants were to read *Getting the Love You Want*, by Harville Hendrix.

Norms of the Group

After the list of interested couples was completed, I sent a letter to each of
them explaining the goals of our marriage group and spelled out the necessary commitments of the group members. These commitments involved the following:

1. Consistent attendance: This was very important for the sake of continuity in the group; each session would build on the previous one; and also it was important in building the trust level of the group. For these reasons, only those who were committed to make attendance a very high priority for three months were encouraged to join. Near the end of this period of three months, participants would be asked to re-evaluate their commitment and desire to continue.

2. Homework assignments: Participants would be required to read from the selected textbook, watch a video, and complete assigned exercises in the workbook.

3. Strict confidentiality: This was vital for the development of trust and openness within the group. What was said in the meeting must not be shared outside.

Client-centered therapist Carl Rogers wrote of the importance of this trust for facilitating change: "The risk of being changed is one of the most frightening prospects most of us can face. If people are to change and learn from their own communication behavior, a climate of trust must be formed in the group."¹

At the first meeting members again reviewed the commitments. The rationale of each was again explained and the participants discussed them. All present agreed to accept the commitments.

Format for the Group

The meeting format remained the same throughout: Each session began on Saturday night with a meal at 7:00 and lasted until about 9:00. We met at the various homes of participating couples on a rotating basis (with the exception of one couple who did not feel comfortable being a host). The purpose of the meal was to tie together the social needs of the group with the serious work in which they would engage. Breaking bread together also would build trust and closeness and thus facilitate a higher level of honesty, sharing, and commitment. No structured activity was scheduled during the meal, allowing fellowship of friendly conversation and interaction for about forty-five to sixty minutes.

Ernest and Nancy Bormann support this social dimension of a work group:

The first question in the mind of every person in a new work group is 'How do I relate to these other people as a human being?' Every member wants this question answered, and he wants it answered early! Moreover, even after he has been in the group for months or even years, he wants the answer repeated, however briefly, each day. Do not ignore the social dimension of your work group. Talking about hobbies, reading habits, sports, travels, family, and friends is important to the social health of the group.1

Seating

Each Saturday night, the host couple arranged the seating for the evening in an intimate circle. During the meal some might move outside the circle to talk about items of mutual interest—children, work, gardening, and the like—but when the meal was finished, and it was time to move to the next phase of the interaction, I, as the

1Ernest G. Bormann and Nancy C. Bormann, Effective Committees and Groups in the Church (Minneapolis: Augsburg Publishing House, 1973), 7.
facilitator, asked participants to pull their chairs close together in a circle rather than to remain scattered. Remaining scattered would work against the sense of closeness and sharing I desired to encourage. At first, the shy tended to sit off by themselves but responded to a friendly invitation to join the circle.

Burgoon emphasizes the importance of the seating arrangement's effect on group dynamics:

In the small group setting, where people choose to sit tends to have an impact on the interaction in the group. For example, at a rectangular table, those who sit at the head or foot of the table tend to assume more of the leadership of the group than those people sitting on the sides of the table. They also tend to dominate the participation in the group. The use of space, therefore, is a powerful nonverbal communicator.1

Sharing (20 minutes)

The meeting formally began after the meal at about 8:00 p.m. As the group sat in a circle, the facilitator asked each couple in turn for an evaluation of the portion they read and its influence on their interaction during the previous two weeks. "Was anything the group previously discussed applicable or helpful to you?" was asked. If a new communication skill had been introduced during the previous session, participants were asked to report on their efforts to put it into practice. Did it work? Did they have difficulty? In what ways? Reactions to their trials and errors or victories took about twenty minutes.

This period of sharing was designed and found to accomplish two things:

1. It made the group more enjoyable as Napier and Gershenfeld wrote that it

1Burgoon, Heston, and McCroskey, 24.
Increased interaction among members may increase the attractiveness of the group. Participating in the give and take with members, getting to know some of the others, making some good friends—these by-products of membership make the group more attractive.  

2. It functioned as a review of material previously presented that was designed to further long-term change.  

It was important for me, as the facilitator, and for my wife to participate fully in the group interaction. We wanted to model an authentic and vulnerable kind of sharing. It was my premise that "people seldom share at a deeper level than that set by the designated leader." If I presented myself as having all the answers and a perfect relationship and never shared any of my struggles, I feared group members would follow suit. If, on the other hand, I shared honestly, the group would become more real and open in their sharing.

Lesson (30 minutes)

During the lesson period I, as the facilitator, made a brief presentation based on the homework assignment on which participants had worked during the previous week. I then encouraged them to respond to the material—What did they like? What had they found helpful? With which areas had they struggled or disagreed? If the

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2Bolt and Myers, 68.

lesson dealt with a skill needing to be demonstrated, my wife and I would model the behavior or ask for a volunteer couple to demonstrate it as I coached. The emphasis here was on the practical application of the material.

Bolt and Myers talk about research on participation and learning:

Not only do we do better remembering information we produce ourselves, but our attitudes are also more likely to be changed by that information. For example, social psychologists have found that passive exposure to information, through reading or listening, has less effect on people's attitudes than information they got through active participation in a group discussion. Other research confirms that when we passively learn something our attitudes toward it usually do not change much. When we are stimulated into restating information in our own terms, we are much more likely to remember it and be persuaded by it.¹

This thirty-minute period was made more effective by participation than by lecture. Napier and Gershenfeld explain:

Group discussion is an emotional as well as an intellectual process, and involving the whole person becomes more effective in producing change. Finally, lecture involves a direct bid for compliance, which is more likely to induce resistance, but discussion is more likely to induce internal pressures and conformity.²

Arrangements for Next Meeting

Before the group concluded, we made plans for the next meeting. Time was taken to make sure participants understood their homework assignment, that all knew which couple would host the next meeting and their address, that all knew the correct date and time of meeting so that all scheduling conflicts could be cared for.

The host couple's responsibility was to contact the other group members

¹Bolt and Myers, 69.

²Napier and Gershenfeld, 156, 157.
before the next meeting to ensure that all had directions to their home and knew what food to bring.

Conversational Prayer (10 minutes)

The meeting concluded with the group standing in a circle, joining hands, and having conversational prayer. Often participants had talked about their needs and struggles as couples during the course of the evening and this gave us specific needs for which we prayed. This concluding prayer served as a way to place the group's work in a spiritual context. Sometimes couples expressed problems that seemed beyond the ability of the group or the facilitator to handle. Prayer reminded us that there were more-than-human resources we could tap as a group. This time of prayer also helped bond the group members together as they talked to God about each others' needs.

Afterglow and Dessert

The meeting formally ended with the group prayer. But the host couple would often save the dessert to serve at this time. Lively conversation prevailed, giving freedom for couples to mingle and talk in smaller groups as they ate and/or left as fit their need.

Description of the Seven Meetings

Session One

The first group meeting took place on September 10, 1994. We met in our home. After a period of sharing, I presented the lesson for the evening. This consisted
of an introduction to the group and a description of the activities of the group from meeting to meeting. Next I reviewed guidelines for how the group would operate and the materials that would be used. Finally, participants shared their reactions to the book they had been reading, *Getting the Love You Want*.

Before the closing period of prayer, I explained homework assignments for the next two-week period. These included the following sections in the workbook: (1) Self-Partner Knowledge Inventory (pp. 21-30), (2) Exercise 1.1--Profile of Childhood Caretakers, (3) Exercise 1.2--Positive Childhood Memories.

Session Two

The second group meeting took place on September 24, 1994. After the sharing time, I reviewed the material members had studied in their homework. It dealt with the connection between their childhood relationships with their parents and current issues in their marriages.

The homework assignment from the workbook for the next two-week period was: (1) Exercise 1.3--Childhood Frustrations; (2) Exercise 1.4--Imago Construction; and (3) Exercise 1.5--Childhood Information Synthesis.

Session Three

The third session took place on October 8, 1994. Following the sharing time, I reviewed the material they had done in the workbook as homework. The group discussed the ways in which Hendrix's "imago" concept seemed to apply in their marriages. Did the concept of a "power struggle" make sense? They talked about the
characteristics of their "imago match," a concept they had studied as part of their homework.

The homework assignment in the workbook for the next session consisted of Exercise 1.6--The Couple's Dialogue.

Session Four

The fourth session took place on October 22, 1994. After the meal and sharing time, I presented a lesson on the "couple's dialogue." I explained its three phases: mirroring, validation, and empathy. I then demonstrated this type of dialogue by modeling it with my wife.

The homework assignment from the workbook for the next session consisted of the following: (1) Exercise 3.1--Partner Profile; (2) Exercise 3.2--Frustration with Partner; (3) Exercise 3.3--Desires and Longings; (4) Exercise 3.4--Information Synthesis; (5) Exercise 3.5--Mirroring Frustrations. Participants were encouraged to practice the couple's dialogue with each other.

Session Five

The fifth session took place on November 5, 1994. After the meal and sharing time, I reviewed material to which they had been introduced in the homework. It dealt with how to communicate and dialogue regarding frustrations and irritations. I modeled this skill by conducting a dialogue with my wife about something that had irritated me. Group members were again urged to use the couple's dialogue in place of arguments.
The homework assignment from the workbook for the next two weeks consisted of Exercise 4.1—The Invisible Divorce; Closing the Exits.

Session Six

The sixth group meeting took place on November 19, 1994. Following the meal and sharing time, I reviewed the material in their homework assignment which dealt with exits in marriage. Group members talked about what exits they used in their marriages. A volunteer couple then demonstrated the couple's dialogue. My wife and I coached them when they needed help with the dialogue process.

The homework assignment for the next session consisted of Exercise 5.2—Behavior Change Requests.

Session Seven

The seventh and last session took place on December 3, 1994. After the meal and sharing time I presented a lesson which applied the principles of the couple's dialogue to special situations and shared how the couple's dialogue could help them deal with irritations in a way that could effect positive change in their spouse. Group members talked about what works and what does not work to effect change in a partner. A volunteer couple modeled the couple's dialogue before the group once again.

Because this was the last meeting for our contracted period of three months, we spent time at the conclusion discussing the future of our group. Each couple had felt growth in their relationships within their families and valued the support they gained from the group. They covenanted to continue to meet once a month.
CHAPTER SIX

SUMMARY AND CONCLUSIONS

Group's Retroactive DAS Scores for September 1994

Non-Contemporaneous Scores

In January of 1995, at the end of the covenanted seven-session term, the marriage support group participants were asked to evaluate their experience. They did this by completing the DAS and providing two sets of scores. One set of scores reflected their current status and the other set was a retroactive estimate of what they thought their scores would have been if they had taken the DAS before the group began (September 1994). The accuracy of the pre-group set of scores is questionable in that they were not contemporaneous. But they are helpful as a means of indicating the perception of growth on the part of the group participants.

The Group Scores for the DAS, January 1995

Comparison of DAS Scores with September 1994 Scores

One can understand our group's perception of growth by comparing the DAS scores the participants produced for two different dates: September 1994 and January 1995. Table 8 shows the comparison. Almost every score indicates that group members considered their relationships to have improved. The most

70
<table>
<thead>
<tr>
<th>Q#</th>
<th>DAS Item</th>
<th>Retroactive Estimate of 9/94 Mean</th>
<th>1/95 Mean</th>
<th>Diff.</th>
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<tbody>
<tr>
<td>18</td>
<td>Things going well in relationship</td>
<td>3.00</td>
<td>3.89</td>
<td>+.89</td>
</tr>
<tr>
<td>21</td>
<td>Quarrel</td>
<td>2.56</td>
<td>3.33</td>
<td>+.77</td>
</tr>
<tr>
<td>22</td>
<td>Get on each other's nerves</td>
<td>2.56</td>
<td>3.33</td>
<td>+.77</td>
</tr>
<tr>
<td>27</td>
<td>Calmly discuss something</td>
<td>3.13</td>
<td>3.88</td>
<td>+.75</td>
</tr>
<tr>
<td>32</td>
<td>Future of relationship</td>
<td>3.44</td>
<td>4.11</td>
<td>+.67</td>
</tr>
<tr>
<td>11</td>
<td>Time spent together</td>
<td>3.56</td>
<td>4.22</td>
<td>+.66</td>
</tr>
<tr>
<td>25</td>
<td>Stimulating exchange of ideas</td>
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<td>2.88</td>
<td>+.63</td>
</tr>
<tr>
<td>06</td>
<td>Sex relations</td>
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<td>3.75</td>
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</tr>
<tr>
<td>26</td>
<td>Laugh together</td>
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<td>3.00</td>
<td>+.50</td>
</tr>
<tr>
<td>17</td>
<td>Leave house after fight</td>
<td>4.00</td>
<td>4.44</td>
<td>+.44</td>
</tr>
<tr>
<td>20</td>
<td>Regret that you married</td>
<td>4.00</td>
<td>4.44</td>
<td>+.44</td>
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<td>05</td>
<td>Friends</td>
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<td>4.11</td>
<td>+.44</td>
</tr>
<tr>
<td>04</td>
<td>Affection</td>
<td>3.44</td>
<td>3.78</td>
<td>+.34</td>
</tr>
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<td>12</td>
<td>Making major decisions</td>
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<td>4.11</td>
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<td>+.33</td>
</tr>
<tr>
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<td>Leisure time and interests</td>
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<td>3.89</td>
<td>+.33</td>
</tr>
<tr>
<td>23</td>
<td>Kiss your mate</td>
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<td>2.89</td>
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<td>3.67</td>
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<td>29</td>
<td>Too tired for sex</td>
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<td>0.56</td>
<td>+.23</td>
</tr>
<tr>
<td>16</td>
<td>Discuss divorce</td>
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<td>4.00</td>
<td>+.22</td>
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<td>07</td>
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<td>4.25</td>
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<td>24</td>
<td>Outside interests together</td>
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<td>2.78</td>
<td>+.11</td>
</tr>
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<td>28</td>
<td>Work together on a project</td>
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<td>2.44</td>
<td>+.11</td>
</tr>
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<td>03</td>
<td>Religious matters</td>
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<td>4.33</td>
<td>0.00</td>
</tr>
<tr>
<td>09</td>
<td>Parents</td>
<td>3.89</td>
<td>3.89</td>
<td>0.00</td>
</tr>
<tr>
<td>10</td>
<td>Aims, goals</td>
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<td>15</td>
<td>Career decisions</td>
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<td>4.00</td>
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<td>02</td>
<td>Recreation</td>
<td>4.00</td>
<td>4.00</td>
<td>0.00</td>
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</table>
significant growth areas were in: degree of happiness, communication, handling conflict, and feeling good about their relationship. There seemed to be less conflict and more communication and enjoyment of the relationship.

Subscale Scores for DAS, January 1995

Table 9 shows another way of evaluating our marriage group DAS test results from January of 1995. This table breaks down the scores into the four subscales. After meeting for seven sessions, our group scores fell within the average range for the general population. Although average, these scores were slightly below the scores for the larger random sampling of Anglo SDAs (see chapter 2).

<table>
<thead>
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<th>Subscale</th>
<th>Raw</th>
<th>t-score</th>
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<td>50</td>
<td>Average (45-55)</td>
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<tr>
<td>Satisfaction</td>
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<tr>
<td>Affection</td>
<td>08</td>
<td>50</td>
<td>Average (45-55)</td>
</tr>
<tr>
<td>Cohesion</td>
<td>14</td>
<td>50</td>
<td>Average (45-55)</td>
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<tr>
<td>Dyadic Adjustment</td>
<td>112</td>
<td>48</td>
<td>Average (45-55)</td>
</tr>
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</table>
Evaluation of the Group Experience

The answers to questions 1 through 32 of the DAS indicated whether or not the group perceived they were helped by the small group. Their t-scores indicate they were helped. The answers they gave to questions 33 through 39 indicated what about the group was most and least helpful (see appendix D). Table 10 summarizes these results. The scores indicate that participants found the relational aspect of the group most beneficial. They ranked as highest the items related to the leadership of the group facilitator and the group dynamics of sharing and socializing. The least helpful items were those involving homework assignments with the video, book, and workbook. This suggests that the specific curriculum is not as vital to the group's success as the relational dynamics of the group and the facilitator.

TABLE 10

RANKING OF SUPPORT GROUP COMPONENTS IN TERMS OF HELPFULNESS (1/95)

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
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<th>2</th>
<th>3</th>
<th>4</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>39</td>
<td>Group facilitator</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>3.833</td>
<td>0.408</td>
</tr>
<tr>
<td>37</td>
<td>Group discussion and sharing</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td></td>
<td>3.833</td>
<td>0.408</td>
</tr>
<tr>
<td>38</td>
<td>Social aspect</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>4</td>
<td>3.167</td>
<td>1.329</td>
</tr>
<tr>
<td>36</td>
<td>Assigned reading in book</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2.800</td>
<td>0.837</td>
</tr>
<tr>
<td>35</td>
<td>Video assignments</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2.500</td>
<td>0.837</td>
</tr>
<tr>
<td>34</td>
<td>Workbook - homework</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>2.250</td>
<td>1.258</td>
</tr>
</tbody>
</table>

Note: 0 = Harmful; 1 = Not Helpful; 2 = Helpful; 3 = Very Helpful; 4 = Extremely Helpful.
The Group Scores for the DAS, January 1996

Continuance of the Group

When our marriage group's covenanted term expired in January of 1995, participants re-covenanted to continue meeting. However, instead of meeting bi-weekly as we had done before, we began meeting once a month to continue the workbook we had started. After three more sessions, several meetings were canceled due to scheduling conflicts. When the group did meet again, it became apparent that some of the material in the workbook was causing a few of the participants to lose interest. Several sessions went by without people making progress on the workbook assignments. The noticeable slowdown occurred starting with exercise 5.1: Re-imaging Your Partner (see appendix C). This exercise called for the couple to alternate holding each other as they used the dialogue techniques they had learned to talk about their childhood wounds. It also called for a guided visualization. The couples were uncomfortable with this exercise. It required more advanced skills in using the dialogue than they had. The level of intimacy required for this exercise was threatening to them. I had given them instructions to ignore the guided visualization but the fact that it was listed in the workbook made some feel uncomfortable. The group re-covenanted to move to other material. We gave up the workbook and chose to watch a Gary Smalley video seminar\(^1\) together for one hour each meeting and discuss it. This material seemed light and easy and did

---

not require any homework. The group also decided to continue to reserve some
time during each session to work on the "Couple's Dialogue." The group continues
to meet over a year later.

Comparison with Marriage Group a Year Earlier

In January of 1996, our marriage group members took the DAS a second
time to compare their responses with those given a year earlier. The comparisons
would show the long-term impact of the group on their marriages. Table 11 gives
the results. Not only were these scores down from the January 1995 scores, but
many were down from the estimated September 1994 scores as well. The most
significant drops came in the categories describing a "sense of the relationship
going well" and "being able to calmly discuss things." Couples were experiencing
more conflict and, not surprisingly therefore, the degree of happiness had
diminished. They were spending less time together and communicating less.

On the other hand, four scores did go up incrementally. The couples
seemed more content with their marriages and felt less feelings of regret about their
marriages. They were kissing more. They seemed to have acquired a perspective
on their lives and marriages that made them a bit more optimistic about their future
together--in spite of the lower scores mentioned above.

Comparison of Subscale Scores with Year Earlier

Another way to compare the two test results is by looking at the DAS
subscale scores for the test taken during January of 1996. In January of 1995 the t-
<table>
<thead>
<tr>
<th>Q#</th>
<th>DAS Question</th>
<th>Mean 1/95</th>
<th>Mean 1/96</th>
<th>Diff</th>
</tr>
</thead>
<tbody>
<tr>
<td>18.</td>
<td>Things going well in relationship</td>
<td>3.89</td>
<td>2.70</td>
<td>-1.19</td>
</tr>
<tr>
<td>27.</td>
<td>Calmly discuss something</td>
<td>3.88</td>
<td>2.70</td>
<td>-1.18</td>
</tr>
<tr>
<td>13.</td>
<td>Household tasks</td>
<td>4.22</td>
<td>3.20</td>
<td>-1.07</td>
</tr>
<tr>
<td>17.</td>
<td>Leave house after a fight</td>
<td>4.44</td>
<td>3.50</td>
<td>-0.94</td>
</tr>
<tr>
<td>31.</td>
<td>Degree of happiness</td>
<td>3.22</td>
<td>2.33</td>
<td>-0.89</td>
</tr>
<tr>
<td>28.</td>
<td>Work together on a project</td>
<td>2.44</td>
<td>1.60</td>
<td>-0.84</td>
</tr>
<tr>
<td>14.</td>
<td>Leisure time and interests</td>
<td>3.89</td>
<td>3.10</td>
<td>-0.79</td>
</tr>
<tr>
<td>25.</td>
<td>Stimulating exchange of ideas</td>
<td>2.88</td>
<td>2.10</td>
<td>-0.78</td>
</tr>
<tr>
<td>11.</td>
<td>Time spent together</td>
<td>4.22</td>
<td>3.50</td>
<td>-0.72</td>
</tr>
<tr>
<td>03.</td>
<td>Religious matters</td>
<td>4.33</td>
<td>3.70</td>
<td>-0.63</td>
</tr>
<tr>
<td>19.</td>
<td>Confide in mate</td>
<td>4.00</td>
<td>3.40</td>
<td>-0.60</td>
</tr>
<tr>
<td>01.</td>
<td>Finances</td>
<td>3.56</td>
<td>3.00</td>
<td>-0.56</td>
</tr>
<tr>
<td>22.</td>
<td>Getting on each other’s nerves</td>
<td>3.33</td>
<td>2.80</td>
<td>-0.53</td>
</tr>
<tr>
<td>12.</td>
<td>Making major decisions</td>
<td>4.11</td>
<td>3.60</td>
<td>-0.51</td>
</tr>
<tr>
<td>06.</td>
<td>Sex relations</td>
<td>3.75</td>
<td>3.30</td>
<td>-0.45</td>
</tr>
<tr>
<td>21.</td>
<td>Quarrel</td>
<td>3.33</td>
<td>2.90</td>
<td>-0.43</td>
</tr>
<tr>
<td>10.</td>
<td>Aims &amp; goals</td>
<td>4.00</td>
<td>3.60</td>
<td>-0.40</td>
</tr>
<tr>
<td>24.</td>
<td>Outside interests together</td>
<td>2.78</td>
<td>2.40</td>
<td>-0.38</td>
</tr>
<tr>
<td>05.</td>
<td>Friends</td>
<td>4.11</td>
<td>3.80</td>
<td>-0.31</td>
</tr>
<tr>
<td>15.</td>
<td>Career decisions</td>
<td>4.00</td>
<td>3.70</td>
<td>-0.30</td>
</tr>
<tr>
<td>16.</td>
<td>Discuss divorce &amp; separation</td>
<td>4.00</td>
<td>3.70</td>
<td>-0.30</td>
</tr>
<tr>
<td>09.</td>
<td>Parents and in-laws</td>
<td>3.89</td>
<td>3.60</td>
<td>-0.29</td>
</tr>
<tr>
<td>29.</td>
<td>Too tired for sex</td>
<td>0.56</td>
<td>0.30</td>
<td>-0.26</td>
</tr>
<tr>
<td>02.</td>
<td>Recreation</td>
<td>4.00</td>
<td>3.80</td>
<td>-0.20</td>
</tr>
<tr>
<td>26.</td>
<td>Laugh together</td>
<td>3.00</td>
<td>2.90</td>
<td>-0.10</td>
</tr>
<tr>
<td>08.</td>
<td>Philosophy</td>
<td>3.67</td>
<td>3.70</td>
<td>+0.03</td>
</tr>
<tr>
<td>32.</td>
<td>Future of relationship</td>
<td>4.11</td>
<td>4.20</td>
<td>+0.09</td>
</tr>
<tr>
<td>23.</td>
<td>Kiss your mate</td>
<td>2.89</td>
<td>3.00</td>
<td>+0.11</td>
</tr>
<tr>
<td>20.</td>
<td>Regret that you married</td>
<td>4.44</td>
<td>4.60</td>
<td>+0.16</td>
</tr>
</tbody>
</table>
scores of the subscales were all rated as average (see table 9). A year later, the subscale and overall adjustment scale are "slightly below average" (see table 12). The one exception is the Cohesion subscale, which was still in the average range although it too had dropped from a t-score of 50 to one of 46.

Table 12:

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Raw</th>
<th>T-score</th>
<th>T-score classification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consensus</td>
<td>46.0</td>
<td>43</td>
<td>Slightly Below Average (40-44)</td>
</tr>
<tr>
<td>Satisfaction</td>
<td>33.0</td>
<td>40</td>
<td>Slightly Below Average (40-44)</td>
</tr>
<tr>
<td>Affection</td>
<td>7.2</td>
<td>42</td>
<td>Slightly Below Average (40-44)</td>
</tr>
<tr>
<td>Cohesion</td>
<td>11.7</td>
<td>46</td>
<td>Average (45-55)</td>
</tr>
<tr>
<td>Dyadic Adjustment</td>
<td>97.9</td>
<td>41</td>
<td>Slightly Below Average (40-44)</td>
</tr>
</tbody>
</table>

Evaluation of Church's Ministry

Table 13 shows a comparison of answers given to questions 34 to 40 of the survey which evaluated the perceived effectiveness of the church's ministry to marriages (see appendix D). The two groups compared were the larger Anglo sampling and our marriage group in January of 1996. The scores show some wide divergences. The widest variation appears in respondents' evaluations of the
<table>
<thead>
<tr>
<th>Q#</th>
<th>DAS Item</th>
<th>Mean Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Anglos</td>
</tr>
<tr>
<td>33</td>
<td>Overall Ministry to Your Marriage</td>
<td>1.85</td>
</tr>
<tr>
<td>36</td>
<td>Pastoral Counseling</td>
<td>1.76</td>
</tr>
<tr>
<td>35</td>
<td>Marriage Seminars</td>
<td>1.89</td>
</tr>
<tr>
<td>34</td>
<td>Sermons</td>
<td>2.01</td>
</tr>
<tr>
<td>39</td>
<td>Small Groups</td>
<td>1.94</td>
</tr>
<tr>
<td>41</td>
<td>Socials</td>
<td>1.90</td>
</tr>
<tr>
<td>40</td>
<td>Marriage Encounter</td>
<td>1.97</td>
</tr>
<tr>
<td>37</td>
<td>Sabbath School Programs</td>
<td>1.46</td>
</tr>
<tr>
<td>42</td>
<td>Use of Special Sabbaths</td>
<td>1.93</td>
</tr>
<tr>
<td>38</td>
<td>Youth Preparation for Marriage</td>
<td>1.87</td>
</tr>
</tbody>
</table>
church's ministry to their marriages (question 33). Our marriage group produced a mean score 1.84 points higher than that of the general Anglo sampling. Not surprisingly, the specific ministry items which our group found helpful were pastoral counseling and marriage seminars. Our group also rated sermons more helpful than the larger group. Their answers were congruent with the evaluation of the marriage group they gave in January of 1995.

Conclusions and Recommendations

Ministry to Marriages Needs to Be Strengthened

The proof of the veracity of the gospel is found to a large extent in the healing and restoration of relationships. This certainly includes the primary relationship of marriage. There is no significant difference, however, between the quality of marriages in the population as a whole and the quality of Anglo marriages in the SCC. Marriages among our church members have been measured as "average." We may live seven years longer physically, but we have nothing to brag about relationally. Help is needed. Laity generally rate the help the church provides for their marriages lower than their pastors rate it. It seems that churches are not doing enough in this area.

The Marriage Support Group Is a Helpful Model

The approach of using a support group to help build marriages seemed to work over the initial seven sessions. The marriages improved and the people felt helped. The most helpful components were: (1) their being in a safe and open
relationship with the facilitator; (2) and their having a similar relationship with the others in the group.

Decline in Group’s Effectiveness Long-term

Over the period of our initial seven group sessions, scores on marriage quality for participants increased from where they were projected to have been before. Although the group continued for another year, the scores at the end of that period dropped in most categories. The following are some hypotheses explaining this phenomenon.

Artificially High Scores on First Tests

The way the test was administered in January of 1995 might have led to artificially high scores. The group knew this was part of a doctoral project for the facilitator. They had bonded well with him. Participants knew they would be giving two sets of scores: one set for what they thought their scores would have been at the beginning of the seven sessions and another set reflecting their current status. Group members may have felt a desire to follow an unspoken agenda: help the facilitator’s project look good by showing a divergence of scores for the two sets of answers. This could have created a subconscious tendency for participants to rate pre-group satisfaction lower and current satisfaction higher than they would have if the tests had been administered in a different manner.
Content of Curriculum

The lessons and discussion in our group focused on communication. An emphasis was placed on being able to normalize anger, irritations, and conflict as part of all human relationships. Participants were encouraged to communicate about such feelings in an active listening, non-reactive manner—instead of remaining afraid of them. Perhaps this type of interaction was too advanced or too intense for our members. The material may have raised awareness and heightened expectations for their relationships that they were unable to fulfill with their present skills. Also, the group appears not to have been ready to move to the more advanced applications of the dialogue technique that the remaining part of the workbook required.

Drop in Intensity and Commitment of Group

During the seven-session covenanted period, I sensed the group was highly focused. We were meeting bi-weekly and participants showed an interest in doing homework assignments. When the group re-covenanted to continue, we did so on a different basis. We moved to monthly instead of bi-weekly sessions. We opted for a curriculum that involved no reading or homework. Several meetings were canceled due to scheduling conflicts. Under those circumstances it appears the group was not able to sustain the kind of growth it had achieved during the seven-week period.
Commitment Is Important to Growth

Merely meeting together over a period of time will not ensure growth in a marriage or group. The group facilitated growth only as long as its members were meeting often and were highly committed to doing the work of the group—including reading and homework. When the group stopped doing this, participants were not able to maintain the short-term growth they had achieved. The data we acquired were inconclusive in regard to the group's ability to facilitate any significant long-term change in participants' marriages.

Suggested Changes in Future Research Methods

Additional Demographic Information

More useful information may have been gained if demographic questions were included on the DAS that was sent out to the random sampling of Anglos.

Marriage Group Given DAS at Beginning

If our marriage group had been given the DAS at the very beginning of the group experience, this would have led to more accurate results with which to compare later totals. Having the group guess at the scores they think they would have given at the beginning was not a reliable way to evaluate growth.

Track Group Members' Scores Individually

More useful information would also have been gained if the three tests taken by our marriage group were tracked for each group member individually and
compared with the other tests they took. This would have better determined the growth or lack of growth for the group and its members.

**Improved Format for DAS**

Included in the appendix are revisions of the DAS we used which make it easier to read and understand.

**Issues for Further Study**

**Optimum Level of Commitment**

After completing this project, several questions have come to the forefront suggesting a need for further study. What is the optimum level of commitment that will work in a group to facilitate growth? How often should the group meet? Do bi-weekly meetings lead to sustained growth? Are monthly meetings too infrequent to sustain significant growth?

**Long-term Change**

What other things can the church do to facilitate long-term growth in the quality of marriages among its members?
APPENDIX
APPENDIX A

DYADIC ADJUSTMENT SCALE
DAS QUESTIONS THAT MEASURE DYADIC CONSENSUS

1. Please indicate the approximate extent of agreement or disagreement between you and your partner over handling family finances.

2. Please indicate the approximate extent of agreement or disagreement between you and your partner over matters of recreation.

3. Please indicate the approximate extent of agreement or disagreement between you and your partner over religious matters.

4. Please indicate the approximate extent of agreement or disagreement between you and your partner over friends.

5. Please indicate the approximate extent of agreement or disagreement between you and your partner over conventionality (correct or proper behavior).

6. Please indicate the approximate extent of agreement or disagreement between you and your partner over philosophy of life.

7. Please indicate the approximate extent of agreement or disagreement between you and your partner over ways of dealing with parents or in-laws.

8. Please indicate the approximate extent of agreement or disagreement between you and your partner over aims, goals, and things believed important.

9. Please indicate the approximate extent of agreement or disagreement between you and your partner over amount of time spent together.

10. Please indicate the approximate extent of agreement or disagreement between you and your partner over making major decisions.

11. Please indicate the approximate extent of agreement or disagreement between you and your partner over household tasks.

12. Please indicate the approximate extent of agreement or disagreement between you and your partner over leisure time interests and activities.

13. Please indicate the approximate extent of agreement or disagreement between you and your partner over career decisions.

NOTE: 0 = ALWAYS AGREE; 1 = ALMOST ALWAYS DISAGREE; 2 = FREQUENTLY DISAGREE; 3 = OCCASIONALLY AGREE; 4 = ALMOST ALWAYS AGREE; 5 = ALWAYS AGREE.
DAS QUESTIONS THAT MEASURE DYADIC SATISFACTION

16. How often do you discuss or have you considered divorce, separation, or terminating your relationship? ¹

17. How often do you or your mate leave the house after a fight? ¹

18. In general, how often do you think that things between you and your partner are going well? ²

19. Do you confide in your mate? ²

20. Do you ever regret that you married? ¹

21. How often do you and your partner quarrel? ¹

22. How often do you and your mate "get on each other's nerves?" ¹

23. Do you kiss your mate? ³

31. Please circle the dot which best describes the degree of happiness, all things considered, of your relationship. ⁴

32. Which of the statements best describes how you feel about the future of your relationship? ⁵

Note:

¹ = All the time; 1 = Most of the time; 2 = More often then not; 3 = Occasionally; 4 = Rarely; 5 = Never.
² = Never; 1 = Rarely; 2 = Occasionally; 3 = More often than not; 4 = Most of the time; 5 = All the time
³ = Never; 1 = Rarely; 2 = Occasionally; 3 = Almost every day; 4 = Every day
⁴ = Extremely unhappy; 1 = Fairly unhappy; 2 = A little unhappy; 3 = Very happy; 4 = Extremely happy; 6 = Perfect
⁵ = There is no more that I can do; 1 = I refuse to do any more than I am doing now; 2 = I can't do much more than I am now doing; 3 = I will do my fair share to see that my marriage succeeds; 4 = I will do all I can to see that my marriage succeeds; 5 = I would go to almost any length to see my marriage succeed.
DAS QUESTIONS THAT MEASURE DYADIC AFFECTION

4. Please rate the approximate level of agreement in the marriage in the demonstration of affection.¹

6. Please rate the approximate level of agreement in the marriage in sex relations?¹

29. Did the following item cause differences of opinion or problems in the relationship over the past few weeks--being too tired for sex?²

30. Did the following item cause differences of opinion or problems in the relationship over the past few weeks--not showing love?²

Note:
¹0 = All the time; 1 = Most of the time; 2 = More often than not; 3 = Occasionally; 4 = Rarely; 5 = Never.
²0 = Yes; 1 = No
24. Do you and your mate engage in outside interests together?\textsuperscript{1}

25. How often would you say having a stimulating exchange of ideas occurs between you and your mate?\textsuperscript{2}

26. How often would you say laughing together occurs between you and your mate?\textsuperscript{2}

27. How often would you say you calmly discuss something between you and your mate?\textsuperscript{2}

28. How often would you say you work together on a project?\textsuperscript{2}

\begin{flushright}
Note:
\textsuperscript{1} 0 = None of them; 1 = Very few of them; 2 = Some of them; 3 = Most of them; 4 = All of them.
\textsuperscript{2} 0 = Never; 1 = Less than once a month; 2 = Once or twice a month; 3 = Once or twice a week; 4 = Once a day; 5 = More often.
\end{flushright}
Profile form for DAS Converting Raw Scores to t Scores

<table>
<thead>
<tr>
<th>T score</th>
<th>I. Dyadic Compliance</th>
<th>I. Dyadic Satisfaction</th>
<th>I. Affectional Expression</th>
<th>IV. Dyadic Cohesion</th>
<th>Dyadic Adjustment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Maried</td>
<td>Divorced</td>
<td>Married</td>
<td>Divorced</td>
<td>Married</td>
</tr>
<tr>
<td>60</td>
<td>65</td>
<td>50</td>
<td>22</td>
<td>21</td>
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<td>75</td>
<td>60</td>
<td>22</td>
<td>18</td>
<td>150/151</td>
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<td>80</td>
<td>85</td>
<td>70</td>
<td>32</td>
<td>24</td>
<td>163</td>
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<td>90</td>
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<tr>
<td>300</td>
<td>315</td>
<td>320</td>
<td>72</td>
<td>64</td>
<td>203</td>
</tr>
</tbody>
</table>

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ANGLO/OTHER CHURCHES IN SCC

1. Alhambra
2. Bellflower
3. Burbank
4. Camarillo
5. Canoga Park
6. Culver City
7. Downey-Florence
8. Eagle Rock
9. El Monte
10. Gardenia
11. German American
12. Glendale
13. Glendora
14. Hacienda Heights
15. Hawthorne
16. Hollywood
17. Hungarian Church
18. Huntington Park
19. La Crescenta
20. Lake of the Woods
21. Lancaster
22. Long Beach
23. LA Central City
24. Mojave
25. Newbury Park
26. North Hills
27. Northridge
28. Norwalk
29. Ojai Valley
30. Oxnard
31. Palmdale
32. Pasadena
33. Pomona
34. Redondo Beach
35. Ridgecrest
36. Rolling Hills
37. Russian American
38. San Pedro Yugoslavian
39. Santa Barbara
40. Santa Clarita
41. Santa Monica
42. Simi Valley
43. South Bay Adventist
44. Sunland Tujunga
45. Sylmar
46. Tehachapi
47. Temple City
48. Thousand Oaks
49. Vallejo Drive
50. Van Nuys
51. Ventura
52. Ventura Estates
53. West Covina Hills
54. White Memorial
55. Whittier
Getting the Love You Want: A Guide for Couples
Home Video Workshop®

by Harville Hendrix, Ph.D.
The journey to a conscious relationship requires three kinds of information: knowledge about yourself, knowledge about your partner and knowledge about the process of becoming conscious. Throughout the workshop, in a variety of different ways, you will have the opportunity to acquire all the information you need in all three areas.

The SELF-PARTNER KNOWLEDGE INVENTORY will increase your information about yourself and your partner. It consists of fifty (50) incomplete sentences and instructions to use your completions of each sentence to write an essay on yourself and your partner.

WRITE

Do this writing assignment now. Do not share what you are writing with your partner and do not ask to see your partner's pages until instructed to do so. Do not consult with or help each other with any of the sentences.

TALK WITH EACH OTHER

Take Turns!

Read your essay to your partner, and ask your partner to share his/her essay with you. You may also share the specific contents of any of the sentence completions.

The best way to make this an informative and constructive experience is as follows:

- One person reads his/her essay.
- The other listens and paraphrases back what the other is saying.
- Do not ask questions, except for the purpose of clarification.
- Do not comment on or criticize each other.

When you complete the writing and the sharing:

TURN ON THE TAPE  Join Harville Hendrix, PhD and fifty couples at the workshop
Self/Partner Knowledge Inventory

How well do you know your partner?

A. Work alone and complete the sentences below to explore your current knowledge of yourself and your partner. Begin with your knowledge of surface and external details.

My eyes are ___________ (color)  Your eyes are ___________ (color)
I am ______ tall & weigh ______ lbs.  You are ______ tall & weigh ______ lbs.
My waist size is ______________  Your waist size is ______________
My shoe size is ______, glove size is ______, ring size is ________.
Your shoe size is ______, glove size is ______, ring size is ____________.

My favorites are: food ___________________________
flower ___________________________, place ___________________________,
color ____________________________, smell ____________________________,
hobby ____________________________, pastime/recreation ____________________________
restaurant ___________________________, book ____________________________

Your favorites are: food ___________________________
flower ___________________________, place ___________________________,
color ____________________________, smell ____________________________,
hobby ____________________________, pastime/recreation ____________________________
restaurant ___________________________, book ____________________________

B. Complete each sentence QUICKLY WITH YOUR FIRST THOUGHTS.

1. My goal in life is ____________________________
   You think my goal in life is ____________________________
   Your goal in life is ____________________________
2. The thing that gives me the most satisfaction is ____________________________

You think I get the most satisfaction from ________________________________

The thing that gives you the most satisfaction is ____________________________

3. My childhood was ____________________________

You think my childhood was ____________________________

Your childhood was ____________________________

4. I think sex is ___________________________________________________________________

You think I think sex is __________________________________________________________________

You think sex is __________________________________________________________________

5. When we make love, I prefer __________________________________________________________________

When we make love, you think I prefer __________________________________________________________________

When we make love, you prefer __________________________________________________________________

6. My deepest fear is __________________________________________________________________

You think my deepest fear is __________________________________________________________________

Your deepest fear is __________________________________________________________________

7. My deepest need is __________________________________________________________________

You think my deepest need is __________________________________________________________________

Your deepest need is __________________________________________________________________

8. My most frequent feeling is __________________________________________________________________

You think my most frequent feeling is __________________________________________________________________

Your most frequent feeling is __________________________________________________________________
9. The thing I hate most is ________________________________
   You think the thing I hate most is __________________________
   The thing you hate most is ________________________________

10. I worry most about ______________________________________
    You think I worry most about ________________________________
    You worry most about ______________________________________

11. My goals for our marriage/relationship include
    __________________________________________________________
    You think my goals for our marriage/relationship include
    __________________________________________________________
    Your goals for our marriage/relationship include
    __________________________________________________________

12. My reasons for marrying/being in a relationship with you include
    __________________________________________________________
    You think my reasons for marrying/being in a relationship with you include
    __________________________________________________________
    Your reasons for marrying/being in relationship with me include
    __________________________________________________________

13. I think our marriage/relationship is __________________________
    You think I see our marriage/relationship as
    __________________________________________________________
    You think our marriage/relationship is __________________________
14. Three things I want you to change are:

- 
- 
- 

Three things you think I want you to change are:

- 
- 
- 

Three things I think you want to change are:

- 
- 
- 

15. I fantasize about

You think I fantasize about

You fantasize about

16. I feel anger when

You think I feel anger when

You feel anger when

17. I think I am

You think I think I am

You think I am

18. My highest value is

You think my highest value is

Your highest value is
19. My most frequent pleasure is ____________________________
You think my most frequent pleasure is ____________________________
Your most frequent pleasure is ____________________________

20. I am happiest when __________________________________________
You think I am happiest when __________________________________________
You are happiest when __________________________________________

21. To me, work is __________________________________________
You think work, to me, is __________________________________________
To you, work is __________________________________________

22. In general, I view life as __________________________________________
You think I view life as __________________________________________
In general, you view life as __________________________________________

23. To me, death __________________________________________
You think, to me, death __________________________________________
To you, death __________________________________________

24. In general, I think my strengths are ____________________________
In general, you think my strengths are ____________________________
In general, I think your strengths are ____________________________
25. My weaknesses are ________________________________

My weaknesses, according to you, are ________________________________

I see your weaknesses as ________________________________

26. My view of money is ________________________________

You think my view of money is ________________________________

Your view of money is ________________________________

27. To me, children are ________________________________

You think children, to me, are ________________________________

To you, children are ________________________________

28. Your parents ________________________________

You think I think your parents ________________________________

You think your parents ________________________________

29. I think you ________________________________

You think I think you ________________________________

You think you ________________________________

30. My favorite vacation ________________________________

You think my favorite vacation ________________________________

Your favorite vacation ________________________________

31. I have most fun ________________________________

You think I have most fun ________________________________

You have most fun ________________________________
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>32.</strong></td>
<td><strong>I think, fun</strong></td>
</tr>
<tr>
<td></td>
<td>You think, to me, fun</td>
</tr>
<tr>
<td></td>
<td>to you, fun</td>
</tr>
<tr>
<td><strong>33.</strong></td>
<td><strong>My favorite sport is</strong></td>
</tr>
<tr>
<td></td>
<td>You think my favorite sport is</td>
</tr>
<tr>
<td></td>
<td>Your favorite sport is</td>
</tr>
<tr>
<td><strong>34.</strong></td>
<td><strong>What disgusts me</strong></td>
</tr>
<tr>
<td></td>
<td>You think what disgusts me</td>
</tr>
<tr>
<td></td>
<td>What disgusts you</td>
</tr>
<tr>
<td><strong>35.</strong></td>
<td><strong>I think retirement</strong></td>
</tr>
<tr>
<td></td>
<td>You think I think retirement</td>
</tr>
<tr>
<td></td>
<td>You think retirement</td>
</tr>
<tr>
<td><strong>36.</strong></td>
<td><strong>I think holding</strong></td>
</tr>
<tr>
<td></td>
<td>You think I think holding</td>
</tr>
<tr>
<td></td>
<td>You think holding</td>
</tr>
<tr>
<td><strong>37.</strong></td>
<td><strong>I think touching</strong></td>
</tr>
<tr>
<td></td>
<td>You think I think touching</td>
</tr>
<tr>
<td></td>
<td>You think touching</td>
</tr>
<tr>
<td><strong>38.</strong></td>
<td><strong>For me, religion</strong></td>
</tr>
<tr>
<td></td>
<td>You think, for me religion</td>
</tr>
<tr>
<td></td>
<td>For you, religion</td>
</tr>
<tr>
<td><strong>39.</strong></td>
<td><strong>To me, childrearing</strong></td>
</tr>
<tr>
<td></td>
<td>You think, to me, childrearing</td>
</tr>
<tr>
<td></td>
<td>to you, childrearing</td>
</tr>
</tbody>
</table>
40. I think God
   You think I think God
   You think God

41. When I get sick, I want
    When I get sick, you think I want
    When you get sick, you want

42. I think discipline
    You think I think discipline
    You think discipline

43. When I die, I
    You think I think when I die, I
    When I die, you

44. What hurts me most
    You think what hurts me most
    What hurts you most

45. My parents
    You think I think my parents
    To you, my parents

46. I like sex when
    You think I like sex when
    You like sex when

47. Politics are
    You think I think politics are
    You think politics are
48. Orgasms are ____________________________________________

You think I think orgasms are ____________________________________________

You think orgasms are ____________________________________________

49. The worst thing in life ____________________________________________

You think I think the worst thing in life ____________________________________________

For you, the worst thing in life ____________________________________________

50. The best thing in life ____________________________________________

You think I think the best thing in life ____________________________________________

For you, the best thing in life ____________________________________________

C. Wait for your partner to complete this exercise. When you have both finished, share the information contained in sentences 1-50 with your partner.

D. You may find it interesting to take this information and write an essay. The essay would have five parts:

1) My experience, thoughts, perceptions
2) My view of your view of me
3) My view of you
4) Your view of me
5) Your perception of my view of you

E. After you complete your essay share it with your partner and ask your partner to share his/hers with you.

Once you have shared your essays with one another listen to the audio tape titled "Guided Visualization: Your Safe Place". Then, start watching Episode 1, Unconscious Marriage: Romantic Love.

STOP the tape when instructed to do so by Dr. Hendrix.

READ: Romantic Love, beginning on page 33 and follow directions.
PART ONE

The

Unconscious

Marriage
**DIAGRAM: Stages In A Conscious Love Relationship**

<table>
<thead>
<tr>
<th>PRIMAL CONSCIOUSNESS</th>
<th>DIFFERENTIATED CONSCIOUSNESS</th>
<th>UNITIVE CONSCIOUSNESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self Preservation</td>
<td>Encounter With The Other</td>
<td>Transcendence of Separateness</td>
</tr>
<tr>
<td><strong>ROMANTIC LOVE</strong></td>
<td>COMMITMENT</td>
<td>KNOWLEDGE</td>
</tr>
<tr>
<td>Etos</td>
<td>No Exit Decision</td>
<td>Diagnosis</td>
</tr>
<tr>
<td>Antagonism</td>
<td>Fear</td>
<td>Information</td>
</tr>
<tr>
<td>Aggression</td>
<td>Resistance</td>
<td>Options</td>
</tr>
<tr>
<td>Instability</td>
<td>Risk</td>
<td>Decisions</td>
</tr>
<tr>
<td>Violence</td>
<td>Curiosity</td>
<td>Pain</td>
</tr>
<tr>
<td>IMAGO</td>
<td>Self Knowledge</td>
<td>Curiosity</td>
</tr>
<tr>
<td><strong>POWER STRUGGLE</strong></td>
<td>Goals</td>
<td>Sell Knowledge</td>
</tr>
<tr>
<td>Disillusionment</td>
<td></td>
<td>Partner Knowledge</td>
</tr>
<tr>
<td>Frustration</td>
<td></td>
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<tr>
<td>Fear</td>
<td></td>
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<tr>
<td>Coercion</td>
<td></td>
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<tr>
<td>Anger</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impasse</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>IMAGO</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REACTIVITY</strong></td>
<td></td>
<td></td>
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<tr>
<td>The Unconscious Marriage</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TRANFORMATIONAL PROCESSES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agape</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Revisioning</td>
<td></td>
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<tr>
<td>Rehumanizing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Restructuring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resolving Anger</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reidentifying Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mirroring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Validating</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Empathizing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Containing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stretching</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>INTENTIONAL RECIPROCITY</strong></td>
<td></td>
<td></td>
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<tr>
<td>The Conscious Marriage</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SPONTANEOUS OSCILLATION</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**The Unconscious Marriage**

**The Conscious Marriage**
Use this list if you need a memory prompter for traits.

<table>
<thead>
<tr>
<th>Accessible</th>
<th>Jealous</th>
<th>Giving</th>
<th>Available</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honest</td>
<td>Brash</td>
<td>Shallow</td>
<td>Confident</td>
</tr>
<tr>
<td>Cautious</td>
<td>Courageous</td>
<td>Alert</td>
<td>Annoyed</td>
</tr>
<tr>
<td>Afraid</td>
<td>Creative</td>
<td>Rough</td>
<td>Arrogant</td>
</tr>
<tr>
<td>Attentive</td>
<td>Wounding</td>
<td>Flexible</td>
<td>Warm</td>
</tr>
<tr>
<td>Loving</td>
<td>Insensitive</td>
<td>Playful</td>
<td>Stable</td>
</tr>
<tr>
<td>Supportive</td>
<td>Attacking</td>
<td>Critical</td>
<td>Dangerous</td>
</tr>
<tr>
<td>Closed</td>
<td>Spiritual</td>
<td>Thrifty</td>
<td>Tacitful</td>
</tr>
<tr>
<td>Safe</td>
<td>Dependable</td>
<td>Firm</td>
<td>Gentle</td>
</tr>
<tr>
<td>Fair</td>
<td>Stingy</td>
<td>Dishonest</td>
<td>Reliable</td>
</tr>
<tr>
<td>Arrogant</td>
<td>Frank</td>
<td>Shy</td>
<td>Inappropriatet</td>
</tr>
<tr>
<td>Inflexible</td>
<td>Inviting</td>
<td>Tense</td>
<td>Depressed</td>
</tr>
<tr>
<td>Enthusiastic</td>
<td>Connected</td>
<td>Immature</td>
<td>Unforgiving</td>
</tr>
<tr>
<td>Righteous</td>
<td>Connected</td>
<td>Immature</td>
<td>Spontaneous</td>
</tr>
<tr>
<td>Crafty</td>
<td>Exact</td>
<td>Kind</td>
<td>Persuasivet</td>
</tr>
<tr>
<td>Objective</td>
<td>Intrusive</td>
<td>Creative</td>
<td>Grateful</td>
</tr>
<tr>
<td>Loyal</td>
<td>Cold</td>
<td>Virtuous</td>
<td>Altruistic</td>
</tr>
<tr>
<td>Tolerant</td>
<td>Impatient</td>
<td>Bold</td>
<td>Trusting</td>
</tr>
<tr>
<td>Uninterested</td>
<td>Wise</td>
<td>Responsible</td>
<td>Polite</td>
</tr>
<tr>
<td>Sensitive</td>
<td>Mature</td>
<td>Respectful</td>
<td>Soothing</td>
</tr>
<tr>
<td>Amiable</td>
<td>Agreeable</td>
<td>Assured</td>
<td>Brave</td>
</tr>
<tr>
<td>Boring</td>
<td>Blatant</td>
<td>Brutal</td>
<td>Bright</td>
</tr>
<tr>
<td>Beneficent</td>
<td>Caring</td>
<td>Silly</td>
<td>Fragile</td>
</tr>
<tr>
<td>Harsh</td>
<td>Sneaky</td>
<td>Tender</td>
<td>Precise</td>
</tr>
<tr>
<td>Fragile</td>
<td>Sincere</td>
<td>Humble</td>
<td>Open Minded</td>
</tr>
</tbody>
</table>
Exercise 1.2: Positive Feeling Words

Use this list if you need a memory prompter for positive feelings.

**HAPPY**
- CONVIVIAL
- FESTIVE
- GAY
- CONTENTED
- COMPLACENT
- SATISFIED
- SERENE
- COMFORTABLE
- PEACEFUL
- TRANQUIL
- JOYOUS
- ECSTATIC
- RAPTUROUS
- TRANSPORTED
- ENTHUSIASTIC
- INSPIRED
- GLAD
- PLEASED
- BLISSFUL
- CHEERFUL
- GENIAL
- CHEERY
- SUNNY
- BLithe
- AIRY
- JAUNTY
- LIGHTHEARTED
- DEBONAIR

**HIGH-SPIRITED**
- BUOYANT
- BRIGHT
- SAUCY
- SPIRITELY
- LIVELY
- SPIRITED
- ANIMATED
- VIVACIOUS
- BRISK
- SPARKLING
- MERRY
- HILARIOUS
- EXHILARATED
- JOVIAL
- MIRTHFUL
- JOLLY
- PLAYFUL
- GLEEFUL
- JOCULAR
- FRISKY
- ELATED
- EXULTANT
- JUBILANT
- CLOSE
- WARM
- GRATEFUL
- THANKFUL
- REASSURED

**RESPECTFUL**
- ENTHUSIASTIC
- MIRTHFUL
- JOLLY
- PLAYFUL
- GLEEFUL
- JOCULAR
- FRISKY
- ELATED
- EXULTANT
- JUBILANT
- CLOSE
- WARM
- GRATEFUL
- THANKFUL
- REASSURED

**INDEPENDENT**
- SECURE
- BOLD
- DARING
- GALLANT
- STRONG
- HEROIC
- RESOLUTE
- SELF-RELIANT
- DETERMINED
- HARDY
- AUDACIOUS
- DAUNTLESS
- FIRM
- CERTAIN
- CALM

**INTERESTED**
- CONCERNED
- AFFECTED
- FASCINATED
- ENGROSSED
- INTRIGUED
- ABSORBED
- CURIOUS
- EXCITED
- INQUISTIVE

**FEARLESS**
- BRAVE
- COURAGEOUS
- CONFIDENT

**MISCELLANEOUS**
- SOFT
- SURPRISED
- SEXY
- JEALOUS
- AFFECTIONATE
- TOLERANT
- LOVING
- PROUD
### Exercise 1.2: Positive Childhood Memories

1. List your positive experiences with each childhood caretaker.

<table>
<thead>
<tr>
<th>Mother</th>
<th>Father</th>
<th>Other</th>
</tr>
</thead>
</table>

Underline your best experience with each caretaker.

Circle your best childhood experience.

2. List your most positive feelings with each childhood caretaker. (Note: Feelings can be described by one word, such as "happy," "safe," "loved," etc.).

<table>
<thead>
<tr>
<th>Mother</th>
<th>Father</th>
<th>Other</th>
</tr>
</thead>
</table>

Circle your most intense feeling. See facing page for suggestions.
Use this list if you need a memory prompter for negative feelings.

**Exercise 1.3: Negative Feeling Words**

- **SAD**
  - SORROWFUL
  - DOWNCAST
  - DEJECTED
  - UNHAPPY
  - WOEFUL
  - DEPRESSED
  - DISCONSOLATE
  - WOEBEGONE
  - GLOOMY
  - CHEERLESS
  - SOMBER
  - DISMAL
  - JOYLESS
  - SPIRITLESS
  - QUIET
  - DARK
  - CLOUDED
  - VACANT
  - FUNEREAL
  - MOURNFUL
  - DREADFUL
  - DREARY
  - DULL
  - OPPRESSED
  - DOWNHEARTED
  - SULLEN
  - MUMPISH
  - MOPING
  - MOODY
  - GLUM
  - SULKY
  - EMPTY
  - DISCONTENTED
  - OUT OF SORTS
  - DISCOURAGED
  - DESPONDENT
  - HOLLOW
  - CHOKED UP
  - DISHEARTENED
  - CRESTFALLEN
  - GRIEF
  - STRICKEN

- **SYMPATHETIC**
  - PITEOUS
  - WOEFUL
  - PATHETIC
  - TORTURED
  - DOLOROUS
  - AGONIZED
  - HAPLESS
  - IN DESPAIR
  - ACHING
  - HEARTBROKEN
  - VICTIMIZED
  - EMBARRASSED
  - TRAGIC

- **ANGRY**
  - RESENTFUL
  - IRRITATED
  - ENRAGED
  - FURIOUS
  - ANNOYED
  - INFLAMED
  - PROVOKED
  - PIQUED
  - INCENSED
  - INFURIATED
  - OFFENDED
  - SULLEN
  - WROUGHT UP
  - INDIGNANT
  - IRATE
  - ENVIOUS
  - WORKED UP
  - WRATHFUL
  - CROSS
  - SULKY
  - BITTER
  - VIRULENT
  - ACRIMONIOUS
  - BOILING
  - FUMING
  - IN A STEW
  - CONTEMPTUOUS
  - UP IN ARMS
  - DEFiant
  - Belligerent

- **AFRAID**
  - FEARFUL
  - FRIGHTENED
  - TIMID
  - CHICKEN
  - NERVOUS
  - ANXIOUS
  - DIFFIDENT
  - TIMOROUS
  - FAINTHEARTED
  - TREMULOUS
  - PARALYZED
  - SHAKY
  - FIDGETY
  - APPREHENSIVE
  - IMMOBILIZED
  - RESTLESS
  - AGHAST
  - BEWILDERED
  - TERRIFIED
  - PANICKY
  - HYSTERICAL
  - YELLOW
  - ALARMED
  - SHOCKED
  - HORRIFIED
  - INSECURE
  - WORRIED
  - DOUBTFUL

- **DUBIOUS**
  - IRRESOLUTE
  - DISMAYED
  - AWED
  - COLD
  - SCARED
  - TREMBLY
  - COWARDLY
  - THREATENED
  - MENACED
  - APPALLED
  - PETRIFIED
  - BREATHLESS

- **DOUBTFUL**
  - CAUTIOUS
  - SKEPTICAL
  - DISTRUSTFUL
  - UNBELIEVING
  - SUSPICIOUS
  - UNCERTAIN
  - DUBIOUS
  - QUESTIONING
  - WAVERING
  - HESITANT
  - PERPLEXED
  - INDECISIVE
  - DISTANT

- **MISCELLANEOUS**
  - SUBMISSIVE
  - DEPENDENT
  - TALKATIVE
  - SEDUCTIVE
  - NAUSEATED
  - SWEaty
  - ABUSED
  - POWERLESS
  - DOMINANT
  - TIRED
  - TOO BUSY

- **HURT**
  - INJURED
  - GRIEVED
  - OFFENDED
  - IN PAIN
  - DISTRESSED
  - AFFLICTED
  - WORRIED
  - CRUSHED
  - RUFLLED
  - MOURED
3. What was your deepest fear with each caretaker? Fears include rejection, abandonment, smothering, etc.

Circle your worst fear.

4. State your deepest unfulfilled desire with each caretaker.
Exercise 1.3: Childhood Frustrations

1. List all the negative behaviors, emotional hurts and painful events you experienced with each childhood caretaker and other significant persons as you recall them from childhood:

<table>
<thead>
<tr>
<th>Mother</th>
<th>Father</th>
<th>Other</th>
</tr>
</thead>
</table>

Underline your worst experiences with each person in your childhood. Circle your worst childhood feeling.

2. What negative feelings did you experience over and over again with each childhood caretaker? (Note: Feelings can be stated by single words such as "angry," "hurt," "scared," etc.) Use chart on facing page if necessary.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
</table>

Circle your worst childhood feeling.
Exercise 1.4: Imago Construction

Instructions

Your IMAGO is a composite picture that includes all the traits of all significant persons in your childhood into one image.

The page titled Exercise 1.4: Imago Construction is designed to help you construct that image.

The instruments in the manual are designed to collect and organize information into meaningful insights. The preceding pages collected information. This page and the next reorganize the information into concepts that will increase your self awareness.

WRITE. Follow the instructions on the facing page and construct your IMAGO. When you finish write the word IMAGO in the blank at the top of the graphic.

In the blank at the bottom of the graphic, write the words “some aspects of me.” Now study the description of your IMAGO and see if any of the traits describe you. It is often the case that the IMAGO describes important traits in oneself—either that you recognize or have heard yourself described by other people. The importance of this will become clear later.
Exercise 1.4: Imago Construction

1. On the top section of the figure below, transfer all the items marked with a positive (+) sign from page 38. On the bottom, transfer all the items marked with a negative (−) sign from page 38.

   My _______ includes
   (leave blank for now)

   Positives + 

   Negatives −

2. Underline the three best traits. Circle the three worst traits.

3. Some items in the figure above describe ______________________________
   (leave blank)

GO ON TO THE NEXT PAGE
Exercise 1.5: Childhood Information Synthesis

Instructions

As was indicated earlier, the purpose of this writing process is to gather information and reorganize it. The page titled "Information Synthesis" repeats the process you followed on the preceding page. It is designed to help you reorganize the information you collected earlier into a meaningful statement about your childhood.

Notice that it consists of several incomplete sentences, each of which has a parenthesis ( ) at the end with a page and section reference to the preceding pages.

WRITE: Complete each sentence, using the information indicated in the parenthesis.

STOP writing at the STOP signs.

LOOK for further instructions at the bottom of the Information Synthesis page.
Exercise 1.5: Childhood Information Synthesis

A. Below are seven incomplete sentences. The parenthesis at the end of each sentence indicates the location of the information you need to complete the sentences. Using that information, complete the sentences.

Do not write anything in the blank of sentence 1 until instructed to do so.

1. My _____________________________
   was to get my caretakers who were sometimes (items circled on page 44)

2. with whom I often felt (item circled on page 42, #2)

3. because they frustrated me by (items underlined/circled on page 42, #1)

4. which made me fear (item circled on page 42a, #3)

5. I wish they would have always been (items underlined on page 44)

6. so that I could have gotten (page 42a, #4)

7. and always felt (page 40, #2)

Do not share this page with your partner yet.

PLAY the tape. WATCH the demonstration on Mirroring.
STOP the tape, then share the above pages, using the mirroring process.
Exercise 1.6: The Couples Dialogue

Instructions

The communication exercise you just witnessed on the videotape is called MIRRORING. It is first part of a three-part communication process called the COUPLES DIALOGUE. The other two parts are VALIDATION and EMPATHY.

Because this communication process is so integral to the process of improving your relationship, it is taught in parts so that you can practice and integrate it slowly. The other two parts will be demonstrated in a later Episode.

The COUPLES DIALOGUE is the one and only skill you must have to create a conscious relationship. Without this skill, a safe and passionate relationship is impossible.

OPEN YOUR MANUAL to the page titled Exercise 1.6: The Couples Dialogue.

READ the description of COUPLES DIALOGUE and pay special attention to the section on MIRRORING.

STUDY the page titled "Check list for Mirroring" and memorize the structure of the process.

REWIND THE TAPE to the beginning of the exercise.

PLAY THE TAPE and look at the exercise again.

TURN BACK IN YOUR MANUAL to page 46 titled Exercise 1.5 Information Synthesis.

WRITE. Fill in the blank at the top of the page with the words "my unconscious childhood agenda."

USE THE MIRRORING PROCESS and alternate sharing this page with your partner. You may also want to share all the pages about your childhood.

ALTERNATE sharing and use MIRRORING at all times.

PRACTICE the exercise.
PLAY THE TAPE and watch through to the end of Episode 1.

PRACTICE. Use mirroring in all conversations with your partner for the next week. If you experience any tension in a transaction about anything, STOP—MIRROR what your partner said, and then respond. Ask your partner to MIRROR your response.

PRACTICE mirroring for one week; go on to Episode 2 in the manual when you are ready.

THE REGULAR PRACTICE OF MIRRORING WILL ADD GREATLY TO THE LEVEL OF EMOTIONAL SAFETY IN YOUR RELATIONSHIP.
Effective communication is essential to a good relationship. Good communication skills may not solve problems or resolve issues, but no problems can be solved or issues resolved without it.

Defined as the verbal or non-verbal exchange of information, meaning and feelings between two persons, communication covers every possible way we can interact. We may communicate well or poorly, but we cannot not communicate.

One of the most effective forms of communication between persons in a committed love relationship is the Couples Dialogue. It consists of three processes called mirroring, validation and empathy.

**Mirroring** is the process of accurately reflecting back the content of a message from one partner. The most common form of mirroring is paraphrasing. A “paraphrase” is a statement in your own words of what the message your partner sent means to you. It indicates that you are willing to transcend your own thoughts and feelings for the moment and attempt to understand your partner from their point of view. Any response made prior to mirroring is often an “interpretation” and may contain a misunderstanding. Mirroring allows your partner to send their message again and permits you to paraphrase until you do understand.

**Validation** is a communication to the sending partner that the information being received and mirrored makes sense. It indicates that you can see the information from your partner’s point of view and can accept that it has validity—it is true for the partner. Validation is a temporary suspension or transcendence of your point of view that allows your partner’s experience to have its own reality. Typical validating phrases are: “I can see that . . .”; “It makes sense to me that you would think that . . .”; “I can understand that . . .” Such phrases convey to your partner that their subjective experience is not crazy, that it has its own logic, and that it is a valid way of looking at things. To validate your partner’s message does not mean that you agree with his/her point of view or that it reflects your subjective experience. It merely recognizes the fact that in every situation, no “objective” view is possible. In any communication between two persons, there are always two points of view, and every report of any experience is an “interpretation” which is the “truth” for each person. The process of mirroring and validation affirms the other person and increases trust and closeness.

**Empathy** is the process of reflecting or imagining the feelings the sending partner is experiencing about the event or the situation being reported. This deep level of communication attempts to recognize, reach into and, on some level, experience the emotions of the sending partner.

Empathy allows both partners to transcend, perhaps for a moment, their separateness and to experience a genuine “meeting.” Such an experience has remarkable healing power. Typical phrases for empathic communication include: “and I can imagine that you must feel . . .”; “and when you experience that, I hear . . .”; “I understand that you feel . . .” and “that makes sense to me.”

A complete dialogue transaction may then sound as follows: “So, I understand you to be saying that if I don’t look at you when you are talking to me, you think that I am uninterested in what you are saying. I can understand that. It makes sense to me, and I can imagine that you would feel rejected and angry. That must be a terrible feeling.”

The reciprocal exchange of this process is the Couples Dialogue.
There are three reasons why one might want to have a Couples Dialogue using Mirroring:

1. You want to be listened to and understood.
2. You are upset about something and want to discuss it.
3. You want to discuss a topic that you think might be "touchy."

**SENDER:** The one who wants to send a message must take the initiative and say:
"I would like to DIALOGUE about something. Is now okay?"

**RECEIVER:** It is the receiver’s job to grant a Couples Dialogue ASAP, now if possible.
If not now, set an appointment time so that the sender knows when s/he will be heard.
1. Mirror: "What I heard you say is..."

When there is a natural pause, the receiver will say two things:

a) "Am I mirroring you accurately?"

b) "Is there more you would like to say about that?"

When the Sender has finished sending, and the Receiver has mirrored everything, switch roles.

See page 78, for more information on the complete Couples Dialogue.
In the preceding two episodes, you were introduced to the first stage of the conscious marriage: romantic love and the selection process.

In this episode you will be introduced to the Power Struggle, the tense and conflict-filled second stage of the Unconscious Marriage.

Like romantic love, the power struggle is a natural phenomenon in all intimate partnerships. And like romantic love, it has a purpose. Romantic love is the glue that brings two "incompatible" people together, and the power struggle is the chemistry of change whose aim is to get needs met in the relationship that were frustrated in childhood.

Conflict is not a negative indicator that you may be in the wrong relationship. Instead, it is a sign that growth is trying to happen. If you were attracted to your partner in the beginning, if you felt some romantic feelings (even though you may have forgotten them now) you have been exactly matched by your unconscious mind with the right person. The persistence of conflict indicates that you have been using the wrong methods to achieve the purpose of your unconscious. When you employ the tools of the "conscious relationship," you will meet each other's needs and stimulate each other's potential wholeness.

Romantic love is supposed to come to an end. It is an anesthetic that desensitizes you to your partner's negative traits so that emotional bonding can occur—a replication of the caretaker-child bond. Then the anesthetic wears off so that growth and healing can begin.

The power struggle is also supposed to come to an end. You can achieve that when you consciously cooperate with the aims of your unconscious minds and meet each other's unmet childhood needs. The outcome of that process is the creation of real love and the relationship of your dreams.

PLAY THE TAPE Let's rejoin the couples at the workshop and continue that discussion.

STOP THE TAPE at the end of this lecture on The Power Struggle.
Exercise 3.1: Partner Profile

Instructions

OPEN YOUR MANUAL to page 58, Exercise 3.1: Partner Profile.

WRITE: On the diagram, describe your partner using both positive and negative adjectives. The Partner Trait List is provided on page 57 to prompt your memory for traits that may describe your partner.

CONTINUE the writing exercises.

When you have completed Exercise 3.1: Partner Profile, go on to Exercise 3.2: Frustrations with Partner, and continue writing until you reach the STOP SIGNS at the bottom of the page. Then, turn to page 63, titled Exercise 3.3: Desires and Longings.
Exercise 3.1: Partner Trait List

Use this list if you need a memory prompt for traits.

ACCESSIBLE  JEALOUS  GIVING  AVAILABLE
HONEST  BRASH  SHALLOW  CONFIDENT
CAUTIOUS  COURAGEOUS  ALERT  ANNOYED
AFRAID  CREATIVE  ROUGH  ARROGANT
ATTENTIVE  WOUNDING  FLEXIBLE  WARM
LOVING  INSENSITIVE  PLAYFUL  STABLE
SUPPORTIVE  ATTACKING  CRITICAL  DANGEROUS
CLOSED  SPIRITUAL  THRIFY  TACTFUL
SAFE  DEPENDABLE  FIRM  GENTLE
FAIR  STINGY  DISHONEST  RELIABLE
ARROGANT  FRANK  SHY  INAPPROPRIATE
INFLEXIBLE  INVITING  TENSE  DEPRESSED
ENTHUSIASTIC  CONNECTED  IMMATURE  UNFORGIVING
RIGHTOUS  OPEN  DISHONEST  SPONTANEOUS
CRAFTY  EXACT  KIND  PERSUASIVE
OBJECTIVE  INTRUSIVE  CREATIVE  GRATEFUL
LOYAL  COLD  VIRTUOUS  ALTRUISIC
TOLERANT  IMPATIENT  BOLD  TRUSTING
UNINTERESTED  WISE  RESPONSIBLE  POLITE
SENSITIVE  MATURE  RESPECTFUL  SOOTHING
AMIABLE  AGREEABLE  ASSURED  BRAVE
BORING  BLATANT  BRUTAL  BRIGHT
BENEFICENT  CARING  SILLY  FRAGILE
HARSH  SNEAKY  TENDER  PRECISE
FRAGILE  SINCERE  HUMBLE  OPEN-MINDED
Exercise 3.1: Partner Profile

1. In the figure below, list the positive and negative traits which describe your partner as you experience her/him. Use list on facing pages as prompters if you need them.

**Positives +**

**Negatives -**

2. **Underline the three best traits. Circle the three worst traits.**

3. Complete these sentences:
   a. What I get from my partner that I enjoy most is...
   
   b. What I want most from my partner and don’t get is...

**GO ON TO THE NEXT PAGE**
Exercise 3.2: Promters for Feelings and Fears

A. FEELINGS

The list contains words that indicate feelings. You may want to use the list as a prompter of feelings you have about your frustrations. List the ones that apply to you in Column B of Exercise 3.2.

- angry
- hurt
- ashamed
- shamed
- excluded

- discouraged
- cheated
- shamed
- excluded

- hopelessly
- helpless
- shamed
- excluded

- discouraged
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Exercise 3.2: Frustration With Partner

Instructions

In this exercise, you are asked to think about your relationship with your partner with a focus on your frustrations with him/her in your relationship.

Here is a clarification of the terms you will be asked to identify on the chart on the following page:

1) **FRUSTRATING BEHAVIORS** are behaviors done by your partner which, when he or she does them, you feel frustrated. They are to be distinguished from "traits" asked for in the preceding writing exercise.

   **Example:** "When you are late and don't call, I am frustrated."

2) **FEELINGS** are emotional reactions you have when your partner does the frustrating behaviors. All feelings can be described in one word.

   **Example:** "When you are late and don't call, I am frustrated, and I feel afraid and angry."

3) **REACTIVE BEHAVIORS** refer to what you do in response to your emotional reactions evoked by your partner's frustrating behaviors.

   **Example:** "When you are late and don't call, I am frustrated and I feel afraid and angry, and then I begin to pace the floor worrying."

4) **HIDDEN FEARS** refer to the deeper fears that are hidden behind the reactive behaviors. Such deeper fears are usually connected to your childhood wound.

   **Example:** "When you are late and don't call, I am frustrated, and I feel afraid and angry. Then I begin to pace the floor worrying that something might have happened, and that makes me experience my fear of being abandoned."

**WRITE:** List all your frustrations with your partner. BE SURE TO FOLLOW ALL THE INSTRUCTIONS ABOUT UNDERLINING AND CIRCLING.

**STOP WRITING** at the STOP sign.
Exercise 3.2: Frustrations with Partner (continued)

<table>
<thead>
<tr>
<th>A. Frustrating Behaviors</th>
<th>B. Feelings</th>
<th>C. Reactive Behaviors</th>
<th>D. Hidden Fears</th>
</tr>
</thead>
<tbody>
<tr>
<td>when you...you always...never...</td>
<td>I feel...</td>
<td>Then I react with...</td>
<td>To hide my fear of...</td>
</tr>
<tr>
<td>e.g., are late and don't call</td>
<td>angry</td>
<td>sulking</td>
<td>being abandoned</td>
</tr>
</tbody>
</table>

5. Circle your three deepest frustrations, your one worst feeling, your three most intense reactive behaviors, and your deepest fear.
Exercise 3.3: Desires and Longings

Instructions

RECALL: The workshop process has two procedures: gathering information and re-organizing information. This writing exercise will assist you in re-organizing the information you have gathered in your review of your frustrations with your partner and finding the patterns in the frustrations.

REVIEW your list of frustrations on the preceding two pages and look for those frustrations that are similar. You may find that two are similar—in some cases you may find three or four.

WRITE: When you find similar frustrations, study them and write out a new frustration that incorporates all of them into one new sentence. You have identified a pattern. The new list of Frustrating Patterns will be more abstract than the original list. For example, you may find that you have two or more frustrations around "lateness." When you review these frustrations, you may find a pattern of unreliability about keeping promises about time commitments. Your first Frustration Pattern may be something like this:

Example: "When you are unreliable about time commitments, I feel..."

STUDY your list of FEELINGS, your list of REACTIVE BEHAVIORS and your list of FEARS from pages 61 and 62 to fill in the remainder of the columns. Notice that Column E, DESIRES, is new. As you complete Column E, you are invited to consider this theory. Hidden in every frustration is a desire. If the desire were satisfied, you would not have that frustration. Study each Frustrating Pattern in Column A and ask yourself the question: "What do I want which, if I had it, I would not have this FRUSTRATING PATTERN?"

WRITE: When you have identified the DESIRE hidden in a frustration, write it in Column E. Be sure to state the desire as an absolute.

Example: "I want you to promise that you will never be late again."

WRITE: Be sure to complete the sentences under item 5.
Exercise 3.3: Desires and Longings

Behind each anger is a hurt, and behind each hurt is an unmet longing or need. This page guides you in identifying your deep longings.

1. Study your list of frustrating behaviors on pages 61 and 62. Cluster and summarize those that are similar and list them in Column A.


3. In Column E, list what you think might be the deep desire underlying each frustration sequence. Make each sentence as short as possible and state it as an absolute. Ex. "Always be on time for everything." "Be available whenever I want you."

4. Circle up to three items in each column that are the strongest or most intense for you.

<table>
<thead>
<tr>
<th>A. Frustrating Behaviors</th>
<th>B. Feelings</th>
<th>C. Reactive Behaviors</th>
<th>D. Hidden Fears</th>
<th>E. Desires</th>
</tr>
</thead>
<tbody>
<tr>
<td>when you...</td>
<td>I feel...</td>
<td>and typically react by...</td>
<td>to hide my fear of...</td>
<td>What I really want is...</td>
</tr>
</tbody>
</table>

5. Complete these sentences:
   a. To overcome my fears (Column D), I need...
   b. To get everything I want (Column E), I need a partner who ideally has only the following positive traits...
   c. With such a person, I would feel (positive feelings)...
Exercise 3.4: Information Synthesis

Instructions

This Information Synthesis has been designed to assist you in re-organizing the information you have gathered in your review of your partner and your frustrations by taking the various pieces of information you have gathered in the preceding exercises and translating them into a statement that describes your relationship.

TURN THE PAGE and read the instructions carefully. Refer to the pages and locations indicated after each sentence stem to complete the sentences summarizing the information from the preceding exercises:

Exercise 1.3: Childhood Frustrations (page 42 and 42a)
Exercise 1.4: Imago Construction (Page 44)
Exercise 3.1: Partner Profile (page 58)
Exercise 3.2: Frustrations With Partner (pages 61 and 62), and
Exercise 3.3: Desires and Longings (page 64).

WRITE: Complete sentences #1 through #15 as instructed.
Exercise 3.4: Relationship Information Synthesis

Below are fifteen incomplete sentences. The parenthesis at the end of each sentence contains the location of the information you need to complete the sentences. Using that information, complete each sentence.
Do not write anything in the blank of sentence #1 until instructed to do so.

1. In my __________________ __________________ __________________
   I tend to be drawn to a person who often is (items circled in Partner's Profile on p. 58)

2. with whom I frequently feel (items circled in Column B, pages 61 and 62)

3. because s/he frustrates me sometimes by (items circled in Column A, pages 61 and 62)

4. which activates my worst fears which are (items circled in column D, pages 61 and 62)

5. I wish this person would always be (items underlined on page 44 and page 58, and the answer on pages 64, #5b.)

6. and only give me (items circled in Column E of page 64)

7. and especially (items on page 42a, #4 and page 58, #3a and #3b)

GO ON TO THE NEXT PAGE
8. so that I could always feel (items on page 40, #2 and page 64, #5c)

9. When s/he doesn’t, I feel (items circled in Column B, page 64)

10. and try to protect myself by typically reacting with (items circled in Column C, page 64)

11. to hide my fear of (items circled in Column D, page 64)

12. When I react that way, I invite my partner to be (page 66, #1)

13. instead of (page 66, #5)

14. and that leaves me without (page 66, #6 and #7)

15. and without the feeling of (this page, #8).
Exercise 3.5: Mirroring Frustrations

Instructions

PLAY THE TAPE and watch the demonstration on MIRRORING FRUSTRATIONS.

REWIND THE TAPE to the beginning of the exercise.

PLAY THE TAPE AGAIN and NOTICE THE STRUCTURE OF THE EXERCISE:

1) THE FRUSTRATION IS MIRRORED, THEN A QUESTION IS ASKED
   "And when I do that it reminds you of...(from your childhood)".
   This is an important question. It relates the frustration to a childhood hurt.

2) NOTICE FURTHER THAT THE RESPONDING PARTNER SUMMARIZES THE
   FRUSTRATION AND CONNECTS IT TO THE SENDING PARTNER’S CHILDHOOD HURT.

STOP THE TAPE at the end of the response of the other couples.

STUDY your list of frustrations with your partner. Consult your manual on pages 50 and 78 for a reminder of the instructions on Mirroring.

MIRROR: Using the Mirroring process, take turns sharing your frustrations with each other. ONE PARTNER SHARES A FRUSTRATION AND IS MIRRORED, THEN THE OTHER PARTNER SHARES A FRUSTRATION AND IS MIRRORED, AND SO ON, UNTIL ALL FRUSTRATIONS HAVE BEEN MIRRORED.

PRACTICE: At this time, do not do written work on your frustrations—just practice using the mirroring exercise to share your frustrations.

WRITE: Turn back to page 66, titled Exercise 3.4: Relationship Information Synthesis, and fill in the blank in question #1 with these words "My Unconscious Relationship."

SHARE: Take turns sharing these two pages with your partner using the mirroring process.

PRACTICE THIS PROCESS FOR A WEEK TO COMMUNICATE ALL YOUR FRUSTRATIONS.

TAKE Turner.

Before you return to the Workshop, LISTEN, together, to the audio tape titled "Guided Visualization: Your Safe Place." Then return to the workshop, beginning with the demonstration of the Holding Exercise.
### The Conscious Marriage

#### Diagram: The Transformation Process

<table>
<thead>
<tr>
<th>Recommit</th>
<th>Re-Image</th>
<th>Re-Romanticize</th>
<th>Restructure Frustrations</th>
<th>Resolve Rage</th>
<th>Re-Vision</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<tr>
<td>Re:</td>
<td>Self</td>
<td>Caring Behaviors</td>
<td>Behavior Change Requests</td>
<td>Container</td>
<td>Dream Relationship</td>
</tr>
<tr>
<td>Partner</td>
<td>Partner</td>
<td>Surprise</td>
<td>Target Behaviors</td>
<td>Transaction</td>
<td>Goals</td>
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<td>Relationship</td>
<td>Love</td>
<td>Fun</td>
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<td>Container Days</td>
<td>Strategies</td>
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<td>Container Exercise</td>
<td>Love</td>
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EPISODE 4

The Conscious Marriage: Dialogue and Commitment

CONGRATULATIONS FOR STAYING WITH THE PROCESS!

You have learned about your UNCONSCIOUS MARRIAGE—the childhood factors that led you to choose each other as partners, the purpose of ROMANTIC LOVE, and the inevitability of THE POWER STRUGGLE.

And you have begun, I hope, to increase your understanding of the pain behind your conflicts, to develop empathy for each other, and to use mirroring as the means of communicating.

Now we come to the second part of the workshop: THE CONSCIOUS MARRIAGE.

In this episode and the three to follow, you will learn how to cooperate with your unconscious and create a CONSCIOUS RELATIONSHIP—one that is safe, intimate and passionate.

The Couples Dialogue

To create a CONSCIOUS MARRIAGE, you must learn and practice ONE SKILL: THE COUPLES DIALOGUE and meet ONE CONDITION called COMMITMENT.

You have already been introduced to one part of the Couples Dialogue called MIRRORING. Now I invite you to learn the two other parts of this skill which are called VALIDATION and EMPATHY. The Couples Dialogue is the one and only skill you must have to make your relationship work.

LISTEN to the audio tape titled "Guided Visualization: Your Safe Place," together, before returning to the video workshop.

PLAY THE TAPE and watch the full couples dialogue: mirroring, validation and empathy.
STOP THE TAPE at the end of the demonstration.

REWIND it to the beginning of the demonstration.

PLAY THE TAPE and watch the demonstration a second time, paying particular attention to the structure of the process as outlined on page 78. You are strongly encouraged to watch the demonstration again before you practice it so that the steps of the process become affixed in your mind.

STOP THE TAPE when instructed to do so on the video by Dr. Hendrix.

PRACTICE the full Dialogue process in all your transactions for one week before you continue with the workshop.

**DIALOGUE IS THE ONLY MODE OF COMMUNICATION IN A CONSCIOUS MARRIAGE.**
The Couples Dialogue

Instructions

There are three reasons why one might want to have a COUPLES DIALOGUE:

1. You want to be listened to and understood.
2. You are upset about something and want to discuss it with your partner.
3. You want to discuss a topic that you think might be "touchy."

The one who wants to send a message (the SENDER) must take the initiative and say

"I would like to have a Couples Dialogue. Is now okay?"

The other partner (the RECEIVER) responds, using a three-part process, and says:

1. **Mirroring:** "What I heard you say is..."

   When there is a natural pause, the receiver will say two Things:
   a) "Am I mirroring you accurately?"
   b) "Is there anything more you would like to say about that?"

2. **Validation:** "You make sense, because..."

   The words "You make sense" must be said. It is important to add the "because" so that you state the "sense" that you heard. You may want to preface it with something like: "I am listening to you carefully and I understand what you are saying," but you must say the sentence "You make sense, because..."

3. **Empathy:** "I imagine you might be feeling" or "I imagine you might have felt..."

   Then you must make some guesses as to what the SENDER is or was feeling. Feelings are stated in one word (i.e.: angry, confused, sad, upset, etc.). If your guess entails more than one word, it is probably a thought ("you feel that you don’t want to go with me.") - this is a thought and not a feeling). Also, one never knows for sure what another person is feeling. Therefore, check out your guesses by saying:
   "Is that what you are/were feeling?"

   When the SENDER shares with you other feelings, mirror back what you heard.
   Then inquire:
   "Are there any other feelings you are having?"

   Then mirror what is said.
   When you have gone through all three parts (Mirroring, Validation and Empathy) then say:
   "I would like to respond now."

Then partners switch and the RECEIVER becomes the SENDER.
Intentionality and Commitment

The No-Exit Decision

You have now learned and practiced the one skill essential for creating a healing relationship: THE COUPLES DIALOGUE.

Now I invite you to learn and meet the one condition that must be met to make a relationship work: COMMITMENT. This skill and condition are non-negotiable. They are essential to creating a conscious, healing relationship.

Without commitment, the tension in your relationship will be directed outside the relationship into other activities called "EXITS." When these exits are open, your relationship loses energy that should be kept in the relationship. This often results in an "INVISIBLE DIVORCE."

The next process describes this condition and how to close the exits.

If you have taken a break from the workshop, first LISTEN to the audio tape titled "Guided Visualization: Your Safe Place" before turning on the video.

PLAY THE TAPE: Watch the lecture and demonstration.

STOP THE TAPE when instructed to do so on the video by Dr. Hendrix.

STUDY the diagram on page 81, then

TURN IN YOUR MANUAL to page 82, titled Exercise 4.1: The Invisible Divorce.

READ pages 82 through 85 before beginning to write.

WRITE: Complete the writing exercise on pages 82 through 85.

USE THE COUPLES DIALOGUE to communicate your exits as indicated in instruction #9 on page 84.

**IMPORTANT**: Dialogue about one exit at a time. Begin with the TERMINAL and CATASTROPHIC EXITS first. Then start with the easiest of the intentional and functional exits and work up to most difficult.
The receiver must mirror, validate and express empathy before the receiver can become the sender and communicate an exit. There must be no discussion outside of the process.

CLOSE THE TERMINAL AND CATASTROPHIC EXITS IMMEDIATELY. Your relationship is in a crisis if any of these are open. You may need the help of an Imago Relationship Therapist to complete this process. Call 1-800-729-1121 for a referral to the certified Imago Relationship Therapist nearest you.

CLOSE the intentional and functional exits as rapidly as possible, starting with the easiest. Communicate your plan for closing your exits to your partner.

TAKE TURNS. After one of you has communicated an exit and your partner has mirrored, validated and expressed empathy, then the other can communicate an exit.

PLAY THE TAPE to the end of the episode.

PRACTICE The No-Exit process for at least a week before returning to the workshop.

IN A CONSCIOUS RELATIONSHIP THERE ARE NO EXITS.
An exit is any feeling you express behaviorally that avoids your partner and diminishes intimacy.
An exit is being used when there is conscious and/or unconscious avoidance of your partner.
In order for the energy to be used for growth, it must be reinvested in your partner by closing exits.

Instructions: Identify your exits and using the Couples Dialogue, share them with your partner.
Exercise 4.1: The Invisible Divorce

1. The diagram below represents your relationship boundaries. The open spaces in the lines represent possible “exits”, i.e., ways you prevent intimacy by using energy to create conflict or to avoid involvement. List the exits you now see yourself using.

2. The three exits in the ellipses, if used, will terminate the relationship. The exits in the rectangles will greatly damage your relationship. Are any of these open for you? Circle which one(s).

3. List on the dotted rectangle any other exits you use such as watching TV, sports, children, etc. that take energy and time away from your partner.

4. The three terminal exits—divorce, suicide, murder—will end your relationship. Put an X on the exits you will close today.

5. The three catastrophic exits—affairs, addictions, insanity—will greatly damage your relationship. If any of these exits are open, they must be closed immediately to prevent serious damage to your relationship. Put an X over the exits you will close immediately.
6. The remaining exits fall into two categories: intentional and functional. An intentional exit is a feeling expressed as a behavior with the clear motivation to avoid involvement with your partner, thus diminishing intimacy and growth. In other words, you experience the activity as more pleasurable than being with your partner.

A functional exit is a behavior that you enjoy, but your involvement in the activity clearly takes energy and time away from the relationship. The effect, although not the motivation, is decreased involvement with your partner, thus diminishing intimacy.

Indicate with a circle the exits that are intentional. Underline the functional exits.

7. On the diagram below, list the behaviors that you perceive your partner uses as exits. Circle the ones you think are intentional and underline the ones you think are functional.

Using the Couples Dialogue, share your two charts with each other. Revise any judgements you have made about the ones that are intentional or functional until you have an agreement.

Now add any exits from your partner’s list to your chart on page 82. Remember to underline the functional and circle the intentional exits.

8. Next, rank all the intentional exits according to difficulty of closing them, making the most difficult number 1. Then rank all the functional exits according to difficulty of closing them. Make the most difficult number 1.
9. On page 85 you will find a chart with the terminal and catastrophic exits listed. Add to this list, in the appropriate sections, your intentional and functional exits the order that you ranked them.

REMEMBER: An exit is a behavior that expresses a feeling you have about being with your partner. It is called “acting out.” For example: you may watch TV to avoid making love because you are angry or because you fear it will be a painful experience. Or, you may use over-working to avoid your fear that your partner will be critical of you or ask you to do things around the house you dislike. Or you may have considered or attempted suicide because your partner ignores you, and it is a desperate attempt to get his/her attention.

10. Using the Couples Dialogue, share with your partner the feelings which each behavior expresses.

Start with the terminal and catastrophic exits. Share your feelings in the dialogue process, ask for a behavior change and close these exits immediately.

Now go to the intentional exits. Starting with the easiest, share your feelings in the dialogue process and close these exits as soon as possible. Then go on to the next hardest and so on. Since each intentional exit is usually a legitimate or necessary activity, you will have to modify, but not eliminate it to redirect excess energy into the relationship.

Now go to the functional exits. Do the same process, starting with the easiest. Although these exits are not motivated to avoid involvement, they diminish involvement and intimacy. You will have to modify, but not eliminate them, to increase involvement and intimacy.

REMEMBER THE GRADUATED CHANGE PROCESS: You cannot close all your exits at once. Start with the easiest and make a plan by which you will gradually close them until all the energy and time that is necessary for intimacy and growth is committed to it.

NOTE: The graduated change process does not apply to the terminal and catastrophic exits. They must be closed immediately. As long as they are open, your relationship is hemorrhaging and should be treated as a crisis.
RECORD OF GUIDED VISUALIZATION
"Re-Imaging"

Please complete this form as soon as possible after the visualization.

I. In the space below, describe your SAFE PLACE. Please include where it is, how it looks, smells, the sounds you hear, how it feels to your touch, and how it tastes.

II. Describe the ANIMAL that came to you at the stream.

What did your animal say?

III. Describe THE WISE PERSON in the forest.

What is the gender of the wise person? 

What was your question?

What was the wise person's answer?

Compare this record to your first guided visualization on page 35. Note any similarities or differences.
Re-Structuring Frustrations

Exercise 5.2: Behavior Change Requests

Instructions

The intent of the RE-IMAGING process was to help you and your partner understand each other as having an emotional wound from childhood and to see how you re-wound each other in your relationship. This essential awareness is a pre-condition for mutual healing.

REMEMBER: A "childhood wound" refers to an emotional or physical need that was not met in childhood by your caretakers. When this unmet childhood need is experienced in an adult intimate relationship and is not met by the partner to whom it is presented, it is called your "relationship wound." This wound is the source of most repetitive frustrations between intimate partners.

The next process, called RE-STRUCTURING FRUSTRATIONS INTO BEHAVIOR CHANGE REQUESTS, is designed to help you and your partner deal with your mutual frustrations in a way that will heal the wounds of childhood.

The work you have completed so far—learning to dialogue with your partner, closing your exits and deepening your empathy for your partner—is essential preparation for the success of this process, and you will be required to use everything you have learned.

Before you begin the actual exercise, it might be helpful to clarify what is meant by a "frustration." A frustration is a hidden desire stated in negative language. This desire is rooted in a need not met in childhood that is also not being met in your relationship.

These frustrations are usually expressed as criticisms—sometimes mild, sometimes toxic. They often begin like this: "YOU DON'T..." or "YOU NEVER..." or "YOU ARE COLD AND INSENSITIVE!" or "IF YOU LOVED ME YOU WOULD...", etc.

These phrases and the words that usually follow them are unconscious inflictions of pain to motivate one's partner to respond to a need. In other words, criticism is the use of emotional abuse in adulthood to overcome the emotional abuse of childhood. Obviously, this is a dysfunctional tactic.
However, in a conscious relationship, childhood needs that present themselves must be responded to and met. This is essential if your relationship is to be anything close to your dream. Since all criticism is abusive, a means must be found to help partners get their need met without the use of destructive exchanges.

With the discovery that a frustration is a hidden desire stated in negative language, the problem is solved. The solution is to state the desire embedded in the frustrations in positive language, then translate the desire into a specific request for a behavior that will satisfy the need.

**IN A CONSCIOUS MARRIAGE, THERE IS NO CRITICISM. ALL NEEDS ARE EXPRESSED AS REQUESTS FOR BEHAVIOR CHANGES.**

LISTEN to the audio tape titled “Guided Visualization: Your Safe Place.”

PLAY THE VIDEO TAPE to the end of the episode.

OPEN YOUR MANUAL to the section titled “EXERCISE 5.2: RE-STRUCTURING FRUSTRATIONS” on page 94.

READ AND FOLLOW THESE INSTRUCTIONS: Select one frustration, preferably one that is not so intense. Transfer it to the appropriate box on the FLOW CHART on page 95 and fill in the remaining boxes. Then identify the global desire embedded in the frustration, change it to a present, adult desire that is not global. Finally, describe three behaviors, anyone of which will meet the need expressed in the frustration. Process only one frustration, as practice. You will complete the writing exercises after viewing the tape.

PLAY THE TAPE and rewind it to the beginning of the demonstration of the Behavior Change Request Dialogue process.

After you have finished processing one frustration in writing, watch the demonstration again, and pay special attention to the structure of the process:

1) Notice that the partner who expresses the frustration—THE SENDER—asks for an appointment, and that the responding partner—THE RECEIVER—grants it A.S.A.P.

2) The SENDER then states his/her frustration in one sentence—the RECEIVER mirrors it back accurately.

3) The SENDER then develops the frustration and the RECEIVER mirrors, then validates and expresses empathy.
4) The RECEIVER prompts: “What does that remind you of from childhood?”

5) The SENDER describes the childhood wound—the RECEIVER continues to mirror.

6) The SENDER makes three requests—the RECEIVER mirrors, picks the easiest request and grants it as a gift. The other two requests are then placed on the Easy, Hard or X-Rated lists.

STOP THE TAPE when instructed to do so by Dr. Hendrix.

Now, using the process of translating a frustration into a desire and then into a Behavior Change Request, alternate sharing a frustration with each other.

Once you have finished the “Behavior Change Request” exercise,

TURN BACK to page 61 and 62 and process the remainder of your frustrations through the flow charts.

EXCHANGE no more than one frustration from your list each week. Follow the instructions in the manual for recording your partner’s Behavior Change Requests on the EASY, HARD and X-RATED lists.

PRACTICE the Behavior Change Request Dialogue only once each week using frustrations on your lists.

Use the Behavior Change Request Dialogue whenever a frustration comes up spontaneously. NEVER DEAL WITH A FRUSTRATION WITHOUT USING THE DIALOGUE PROCESS!!!

IN A CONSCIOUS MARRIAGE, THERE IS NO CRITICISM AND ALL FRUSTRATIONS ARE CONVERTED INTO BEHAVIOR CHANGE REQUESTS THROUGH THE DIALOGUE PROCESS.
Exercise 5.2: Behavior Change Requests

1. All frustrations contain a hidden desire. This exercise is designed to help you convert your frustrations into the desire hidden in it and then to translate your desire into Behavior Change Requests.

2. Turn to your frustration list on pages 61-62. Select one frustration. Transfer the frustration and the accompanying items in columns B–D into the four appropriate boxes on page 95: A) Frustrating Behavior, B) Feeling, C) Reactive Behavior and D) Hidden Fear. Translate the frustration into your primitive desire and state the desire in the appropriate box labeled "primitive desire." Then state the current form of the desire in the box labeled "present desire."

3. Now convert the "present desire" into three behavior change requests and list them in the blanks under Behavior Change Requests. State your requests in positive, specific and behavioral terms and make them measurable in terms of what behavior you want, how many times, with what intensity or frequency and for how long. Do not use any negatives such as "Stop" or "Quit" or "Do Not" nor any absolutes such as "always" or "never." Study the examples in the parenthesis on page 95.

4. Fill out one page only using one frustration from your list on page 61.

5. Watch the Behavior Change Request demonstration again and note the structure of the process. Then process the remaining frustrations later, using the Behavior Change Request Dialogue.

6. Study your partner's Behavior Change Request and rate it E (easy), H (hard) or X (not possible at this time, but maybe later). When you process the rest of your frustrations, place those marked E on the Easy list on page 97. Place those marked H on the Hard List on page 101. Place those marked X on the X Rated list on page 102.


8. The purpose of this exercise is to assist you in practicing the behavior change request process and the Behavior Change Request Dialogue.

GO ON TO THE NEXT PAGE
9. After the Workshop, continue to use this procedure to process all your frustrations, as they arise. Make copies of page 98 and complete Flow Charts (482) frustrations from pages 61 and 62.

10. Remember to use the "appointment only" process to share your frustrations with your partner.

Notes:

- These behavioral exchanges are statements, in adult form, of frustrations rooted in childhood. They can satisfy those deep desires. They work best when you risk first and consider each item as a "gift" to your partner. Acknowledge with appreciation any behavior change your partner gives you.

Do not keep score on who is doing the most!

You are under no obligation to make any changes, but each change you make will help you become whole and will heal your partner's wounds.

- THIS EXERCISE IS VERY IMPORTANT... AND VERY DIFFICULT!

You may feel inner resistance to responding to your partner's needs, because such behaviors are not natural to you. If they were, you would be doing them already.

Each time you grant a request, thereby meeting one of your partner's deepest needs, you not only are helping the healing process in your partner, but you are also moving
Exercise 5.2: Behavior Change Request Flow Chart

**FRUSTRATING BEHAVIOR**
(i.e. "When you are late and don't call.")

**FEELING**
(i.e. "I feel angry")

**REACTIVE BEHAVIOR**
(i.e. "Then I react with sulking.")

**HIDDEN FEAR/WOUND**
(i.e. "To hide my fear of being abandoned.")

**PRIMITIVE DESIRE**
(i.e. "I want to feel important to you.")

**PRESENT DESIRE**
(i.e. "I want you to be on time.")

**BEHAVIOR CHANGE REQUESTS**

- For the next three months, when you know you will be more than 30 minutes late, please give me a call at least 30 minutes before the time of our appointment to tell me about the change.

Partner puts X in circle of request not grantable at this time (Transfer these to X-Rated List on page 101). Partner rates the requests not X’ed as either easy (E) or hard (H) transfer the easy ones to page 101 (and the hard ones to the list on page 101).

Please make copies of page 98 and use these copies for each Behavior Change Request.
FRUSTRATING BEHAVIOR
(i.e. "When you are late and don't call")

FEELING
(i.e. "I feel angry.")

REACTIVE BEHAVIOR
(i.e. "Then I react with sulking.")

HIDDEN FEAR/WOUND
(i.e. "To hide my fear of being abandoned.")

PRIMITIVE DESIRE
(i.e. "I want to feel important to you.")

PRESENT DESIRE
(i.e. "I want you to be on time.")

BEHAVIOR CHANGE REQUESTS

For the next three months, when you know you will be more than 30 minutes late, please give me a call at least 30 minutes before the time of our appointment to tell me about the change.

Partner puts X in circle of request not grantable at this time (Transfer these to X-Rated List on page 102)
Partner rates the requests not X'ed as either easy (E) or hard (H). Transfer the easy ones to page 100 (and the hard ones to the list on page 101)

Please make copies of page 98 and use these copies for each Behavior Change Request.
Behavior Change Request Flow Chart

FRUSTRATING BEHAVIOR
(i.e. "When you are late and don't call.")

FEELING
(i.e. "I feel angry.")

REACTIVE BEHAVIOR
(i.e. "Then I react with sulking.")

HIDDEN FEAR/WOUND
(i.e. "To hide my fear of being abandoned.")

PRIMITIVE DESIRE
(i.e. "I want to feel important to you.")

PRESENT DESIRE
(i.e. "I want you to be on time.")

BEHAVIOR CHANGE REQUESTS

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○
Behavior Change Request Flow Chart

FRUSTRATING BEHAVIOR
(i.e. "When you are late and don't call.")

FEELING
(i.e. "I Feel angry.")

REACTIVE BEHAVIOR
(i.e. "Then I react with sulking.")

HIDDEN FEAR/WOUND
(i.e. "To hide my fear of being abandoned.")

PRIMITIVE DESIRE
(i.e. "I want to feel important to you.")

PRESENT DESIRE
(i.e. "I want you to be on time.")

BEHAVIOR CHANGE REQUESTS

○

○

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○

○
Exercise 5.2: Behavior Change Request Dialogue

Instructions

**SENDER**

1. Request an appointment: "I would like an appointment to express a frustration and make a Behavior Change Request."

2. State the frustration in one short sentence.

3. State the frustration fully. "What frustrates me is (state a behavior) ..."

4. State the childhood wound. "It reminds me of when I was a child ..."

5. State your desire.


7. Give another option or options, if necessary.

8. Say: "Thank you. That will reduce my fear of ____ (childhood wound) and make me feel..."

**RECEIVER**

1. Grant an appointment ASAP. Now if possible.

2. Mirror. Then say: "I am ready to hear your frustration fully."

3. Mirror. Then ask: "Does this frustration remind you of any thing in your childhood?"

4. Mirror. Then ask: "What is it that you desire of me?"

5. Mirror. Then ask: "What could I specifically do that would help meet your desire?"

6. Mirror. Grant the request or ask for another option if the request is impossible for you now.

7. Grant the request or make a counter proposal. Say: "I will gift you with (describe what you will do)...."

8. Say: "You are welcome."
Exercise 5.2: "Hard" Behavior Change Request List

(MUCH STRETCHING REQUIRED)

I, _______________ want to stretch and give you, _______________ the following gifts as an expression of my care and love. Much stretching is needed but I’m willing to work hard at it.

<table>
<thead>
<tr>
<th>Partner Request</th>
<th>Date</th>
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<tbody>
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101
Exercise 5.2: "X-rated" Behavior Change Request List

(MAJOR STRETCHING REQUIRED)

This is a list of Behavior Changes I cannot grant at this time. I want you to know I have good will, and I will keep the list in front of me to think about. When any of them become possible, I will transfer them to the Easy or Hard BCR Lists.

<table>
<thead>
<tr>
<th>Partner Request</th>
<th>Date</th>
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</tbody>
</table>
APPENDIX D

SURVEYS USED
MARRIAGE ASSESSMENT OF LAY MEMBERS-1

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

<table>
<thead>
<tr>
<th>Item Description</th>
<th>Always Agree</th>
<th>Almost Always Agree</th>
<th>Occasionally Agree</th>
<th>Frequently Disagree</th>
<th>Almost Always Disagree</th>
<th>Always Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Handling family finances</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>2. Matters of recreation</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>3. Religious matters</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>4. Demonstrations of affection</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>5. Friends</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>6. Sex relations</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>7. Conventionality (correct or proper behavior)</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>8. Philosophy of life</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>9. Ways of dealing with parents or in-laws</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>10. Aims, goals, and things believed important</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>11. Amount of time spent together</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>12. Making major decisions</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>13. Household tasks</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>14. Leisure time interests and activities</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>15. Career decisions</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>16. How often do you discuss or have you considered divorce, separation, or terminating your relationship?</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>17. How often do you or your mate leave the house after a fight?</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>18. In general, how often do you think that things between you and your partner are going well?</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>19. Do you confide in your mate?</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>20. Do you ever regret that you married?</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>21. How often do you and your partner quarrel?</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>22. How often do you and your mate &quot;get on each other's nerves&quot;?</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>23. Do you kiss your mate?</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>24. Do you and your mate engage in outside interests together?</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

(Continued)
How often would you say the following event occur between you and your mate?

<table>
<thead>
<tr>
<th>Event</th>
<th>Never</th>
<th>Less than once a month</th>
<th>Once or twice a week</th>
<th>Once a day</th>
<th>More often</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. Having a stimulating exchange of ideas</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>26. Laugh together</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>27. Calmly discuss something</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>28. Work together on a project</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

There are some things about which couples sometimes agree and sometimes disagree, indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (circle the number for yes or no)

<table>
<thead>
<tr>
<th>Item</th>
<th>0 = Yes</th>
<th>1 = No</th>
</tr>
</thead>
<tbody>
<tr>
<td>29. Being too tired for sex</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. Not showing love</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The numbers on the following line represent different degrees of happiness in your relationship. The middle point, "happy," represents the degree of happiness of most relationships. Please circle the number which best describes the degree of happiness, all things considered, of your relationship.

<table>
<thead>
<tr>
<th></th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Extremely Unhappy</td>
<td>Fairly Unhappy</td>
<td>A little Happy</td>
<td>Happy</td>
<td>Very Unhappy</td>
<td>Extremely Unhappy</td>
<td>Perfect</td>
</tr>
</tbody>
</table>

Which one of the following statements best describes how you feel about the future of your relationship?

5. I want desperately for my relationship to succeed and would go to almost any length to see that it does.
4. I want very much for my relationship to succeed, and will do all I can to see that it does.
3. I want very much for my relationship to succeed, and will do my fair share to see that it does.
2. It would be nice if my relationship succeeded, but I can't do much more than I am doing now to help it succeed.
1. It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.
0. My relationship can never succeed, and there is no more that I can do to keep the relationship going.

Please circle the number of the statement below that best describes your church's ministry to your marriage over the past two years.

4. The church has been extremely helpful in ministering to my marriage over the past year.
3. The church has been helpful in ministering to my marriage last year.
2. The church has tried to minister to marriages but I haven’t found their efforts helpful.
1. The church has not really done any thing in the past year to minister to my marriage.
0. The church has actually had a negative impact on my marriage over the past year.

Please rate the following ministries of your church in terms of their helpfulness to your marriage over the past two years.

<table>
<thead>
<tr>
<th>Ministry</th>
<th>Extremely Helpful</th>
<th>Helpful</th>
<th>Tried, But Not Helpful</th>
<th>Not Tried or Applicable</th>
<th>Harmful</th>
</tr>
</thead>
<tbody>
<tr>
<td>34 Sermons</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>35 Marriage seminars</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>36 Pastoral counseling</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>37 Sabbath school programs</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>38 Marriage preparation</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>39 Church Small groups</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>40 Marriage encounter</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>41 Socials</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>42 Use of special Sabbaths</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>43 (other)</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>
SURVEY OF ANGLO PASTORS-1

1 Please circle below the number of the statement that best describes your church’s ministry to the marriages in your congregation over the past two years.

4 The church has been extremely helpful in ministering to members’ marriages over the past year.
3 The church has been helpful in ministering to members’ marriages last year.
2 The church has tried to minister to marriages but hasn't succeeded in being helpful
1 The church has not really done anything in the past year to minister to members’ marriages.
0 The church has had a negative impact on members’ marriages over the past year.

Please describe them and in the last column indicate your perception of the effectiveness of these items TO MEMBERS’ MARRIAGES.

<table>
<thead>
<tr>
<th>MINISTRY</th>
<th>FREQUENCY</th>
<th>DESCRIBE</th>
<th>PERCEIVED EFFECTIVENESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Held marriage seminar and/or class</td>
<td>W = Weekly   M = Monthly   Q = Quarterly   Y = Yearly   N = Not Tried</td>
<td></td>
<td>0 = Harmful   1 = Not helpful   2 = Helpful   3 = Very Helpful</td>
</tr>
<tr>
<td>3 Did pastoral counseling with intention of helping a marriage.</td>
<td>W = Weekly   M = Monthly   Q = Quarterly   Y = Yearly   N = Not Tried</td>
<td></td>
<td>0 = Harmful   1 = Not helpful   2 = Helpful   3 = Very Helpful</td>
</tr>
<tr>
<td>4 Sabbath School Program was aimed to help marriages</td>
<td>W = Weekly   M = Monthly   Q = Quarterly   Y = Yearly   N = Not Tried</td>
<td></td>
<td>0 = Harmful   1 = Not helpful   2 = Helpful   3 = Very Helpful</td>
</tr>
<tr>
<td>5 Youth programs to prepare for marriage</td>
<td>W = Weekly   M = Monthly   Q = Quarterly   Y = Yearly   N = Not Tried</td>
<td></td>
<td>0 = Harmful   1 = Not helpful   2 = Helpful   3 = Very Helpful</td>
</tr>
<tr>
<td>6 Had a small group that was meeting and was intentionally trying to help marriages.</td>
<td>W = Weekly   M = Monthly   Q = Quarterly   Y = Yearly   N = Not Tried</td>
<td></td>
<td>0 = Harmful   1 = Not helpful   2 = Helpful   3 = Very Helpful</td>
</tr>
<tr>
<td>7 Marriage encounter sponsored or promoted by your church</td>
<td>W = Weekly   M = Monthly   Q = Quarterly   Y = Yearly   N = Not Tried</td>
<td></td>
<td>0 = Harmful   1 = Not helpful   2 = Helpful   3 = Very Helpful</td>
</tr>
<tr>
<td>8 Sermons geared to help marriages</td>
<td>W = Weekly   M = Monthly   Q = Quarterly   Y = Yearly   N = Not Tried</td>
<td></td>
<td>0 = Harmful   1 = Not helpful   2 = Helpful   3 = Very Helpful</td>
</tr>
</tbody>
</table>
### SURVEY OF ANGLO PASTORS:2

<table>
<thead>
<tr>
<th></th>
<th>Social programs to build up marriages.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>W = Weekly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = Monthly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q = Quarterly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Y = Yearly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N = Not Tried</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0 = Harmful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 = Not helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 = Helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 = Very Helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Use of special days such as mother's day, father's day, etc.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>W = Weekly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = Monthly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q = Quarterly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Y = Yearly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N = Not Tried</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0 = Harmful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 = Not helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 = Helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 = Very Helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Write in Other activity used in last year to minister to marriages.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>W = Weekly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = Monthly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q = Quarterly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Y = Yearly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N = Not Tried</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0 = Harmful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 = Not helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 = Helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 = Very Helpful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
SURVEY OF MARRIAGE SUPPORT GROUP PARTICIPANTS-1

Most persons have disagreements in their relationships. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each item on the following list before group in column one and after group in column two. Circle the number on a scale of 0 - 5 which best describes the level of agreement/disagreement on that issue.

<table>
<thead>
<tr>
<th>PRE-GROUP</th>
<th>POST-GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALWAYS AGREE</td>
<td>ALWAYS AGREE</td>
</tr>
<tr>
<td>OCCASIONALLY DISAGREE</td>
<td>OCCASIONALLY DISAGREE</td>
</tr>
<tr>
<td>ALWAYS DISAGREE</td>
<td>ALWAYS DISAGREE</td>
</tr>
</tbody>
</table>

1. Handling family finances
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

2. Matters of recreation
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

3. Religious matters
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

4. Demonstrations of affection
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

5. Friends
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

6. Sex relations
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

7. Conventionality (correct or proper behavior)
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

8. Philosophy of life
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

9. Ways of dealing with parents or in-laws
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

10. Aims, goals, and things believed important
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

11. Amount of time spent together
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

12. Making major decisions
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

13. Household tasks
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

14. Leisure time interests and activities
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

15. Career decisions
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

Please indicate below the frequency of the following items using a scale of 0-5 and comparing before and after your involvement with the marriage support group.

<table>
<thead>
<tr>
<th>PRE-GROUP</th>
<th>POST-GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALL THE TIME</td>
<td>MOST OF THE TIME</td>
</tr>
<tr>
<td>-----------</td>
<td>------------</td>
</tr>
</tbody>
</table>
| 16. How often do you discuss or have you considered divorce, separation, or terminating your relationship?
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

17. How often do you or your mate leave the house after a fight?
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

18. In general, how often do you think that things between you and your partner are going well?
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0

19. Do you confide in your mate?
PRE-GROUP POST-GROUP
5 4 3 2 1 0
5 4 3 2 1 0
SURVEY OF MARRIAGE SUPPORT GROUP PARTICIPANTS-2

<table>
<thead>
<tr>
<th>PRE-GROUP</th>
<th>POST-GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All The Time</td>
</tr>
<tr>
<td>20. Do you ever regret that you married?</td>
<td>5 4 3 2 1 0</td>
</tr>
<tr>
<td>21. How often do you and your partner quarrel?</td>
<td>5 4 3 2 1 0</td>
</tr>
<tr>
<td>22. How often do you and your mate &quot;get on each other's nerves?&quot;</td>
<td>5 4 3 2 1 0</td>
</tr>
</tbody>
</table>

Please Indicate below the frequency with which you engage in the following activity on a scale of 0-4. In column one place your score pre-group and column two, post-group.

<table>
<thead>
<tr>
<th>PRE-GROUP</th>
<th>POST-GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4 = every day</td>
</tr>
<tr>
<td>23. Do you kiss your mate?</td>
<td>4 = every day</td>
</tr>
<tr>
<td>24. Do you and your mate engage in outside interests together?</td>
<td>4 = All of them</td>
</tr>
</tbody>
</table>

How often would you say the following event occur between you and your spouse? Please differentiate your answers pre-group and post-group on a scale of 4 - 0.

<table>
<thead>
<tr>
<th>PRE-GROUP</th>
<th>POST-GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Less Than Once A Month</td>
</tr>
<tr>
<td>25. Having a stimulating exchange of ideas</td>
<td>0 1 2 3 4 5</td>
</tr>
<tr>
<td>26. Laugh together</td>
<td>0 1 2 3 4 5</td>
</tr>
<tr>
<td>27. Calmly discuss something</td>
<td>0 1 2 3 4 5</td>
</tr>
<tr>
<td>28. Work together on a project</td>
<td>0 1 2 3 4 5</td>
</tr>
</tbody>
</table>
### SURVEY OF MARRIAGE SUPPORT GROUP PARTICIPANTS-3

<table>
<thead>
<tr>
<th>Item</th>
<th>PRE-GROUP</th>
<th>POST-GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>29. Being too tired for sex</td>
<td>0 = Yes 1 = No</td>
<td>0 = Yes 1 = No</td>
</tr>
<tr>
<td>30. Not showing love</td>
<td>0 = Yes 1 = No</td>
<td>0 = Yes 1 = No</td>
</tr>
</tbody>
</table>

The numbers represent different degrees of happiness in your relationship. The middle point, "happy," represents the degree of happiness of most relationships.

#### 31. Please circle the number which best describes the degree of happiness, all thing considered, of your relationship.

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>Extremely Unhappy</td>
</tr>
<tr>
<td>1</td>
<td>Fairly unhappy</td>
</tr>
<tr>
<td>2</td>
<td>A little unhappy</td>
</tr>
<tr>
<td>3</td>
<td>Happy</td>
</tr>
<tr>
<td>4</td>
<td>Very Happy</td>
</tr>
<tr>
<td>5</td>
<td>Extremely happy</td>
</tr>
<tr>
<td>6</td>
<td>Perfect</td>
</tr>
</tbody>
</table>

#### 32. Which one of the following statements best describes how you feel about the future of your relationship?

<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>My relationship can never succeed, and there is no more that I can do to keep the relationship going.</td>
</tr>
<tr>
<td>1</td>
<td>It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.</td>
</tr>
<tr>
<td>2</td>
<td>It would be nice if my relationship succeeded, but I can't do much more than I am doing now to help it succeed.</td>
</tr>
<tr>
<td>3</td>
<td>I want very much for my relationship to succeed, and will do my fair share to see that it does.</td>
</tr>
<tr>
<td>4</td>
<td>I want very much for my relationship to succeed, and will go to almost any length to see that it does.</td>
</tr>
<tr>
<td>5</td>
<td>I want desperately for my relationship to succeed and would go to almost any length to see that it does.</td>
</tr>
</tbody>
</table>
SURVEY OF MARRIAGE SUPPORT GROUP PARTICIPANTS-4

Please evaluate what was and was not helpful about the marriage support group and to what extent by circling the appropriate numbers in the two columns below.

<table>
<thead>
<tr>
<th></th>
<th>PRE-GROUP</th>
<th>POST-GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Harmful</td>
<td>Not Helpful</td>
</tr>
<tr>
<td>33. Group dynamics</td>
<td>0 1 2 3 4</td>
<td>0 1 2 3 4</td>
</tr>
<tr>
<td>34. Workbook - homework</td>
<td>0 1 2 3 4</td>
<td>0 1 2 3 4</td>
</tr>
<tr>
<td>35. Video</td>
<td>0 1 2 3 4</td>
<td>0 1 2 3 4</td>
</tr>
<tr>
<td>36. Assigned reading in books</td>
<td>0 1 2 3 4</td>
<td>0 1 2 3 4</td>
</tr>
<tr>
<td>37. Group discussion and sharing</td>
<td>0 1 2 3 4</td>
<td>0 1 2 3 4</td>
</tr>
<tr>
<td>38. Social aspect</td>
<td>0 1 2 3 4</td>
<td>0 1 2 3 4</td>
</tr>
<tr>
<td>39. Group facilitator</td>
<td>0 1 2 3 4</td>
<td>0 1 2 3 4</td>
</tr>
</tbody>
</table>

40. If you could have made one change to make the group more effective what would it have been?
APPENDIX E

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

**SECTION A**
Circle the appropriate number for each item below.

<table>
<thead>
<tr>
<th>Item</th>
<th>Always Agree</th>
<th>Almost Agree</th>
<th>Occasionally Agree</th>
<th>Frequently Disagree</th>
<th>Almost Disagree</th>
<th>Always Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Handling family finances</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>2. Matters of recreation</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>3. Religious matters</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>4. Demonstrations of affection</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>5. Friends</td>
<td>5</td>
<td>4</td>
<td>3</td>
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<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

**SECTION B**
Please circle the number of your answer.

<table>
<thead>
<tr>
<th>Item</th>
<th>Never</th>
<th>Rarely</th>
<th>Occasionally</th>
<th>More Often</th>
<th>Than Not</th>
<th>Most of the Time</th>
<th>All the Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>16. How often do you discuss or have you considered divorce, separation, or terminating your relationship?</td>
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<td>18. In general, how often do you think that things between you and your partner are going well?</td>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
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<tr>
<td>19. Do you confide in your mate?</td>
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<td>3</td>
<td>4</td>
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<td></td>
</tr>
</tbody>
</table>

**SECTION C**
Please circle the number of your answer.

<table>
<thead>
<tr>
<th>Item</th>
<th>Every day</th>
<th>Almost</th>
<th>Occasionally</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. Do you kiss your mate?</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>24. Do you and your mate engage in outside interests together?</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

(Continued)
LAY MEMBER MARRIAGE ASSESSMENT-2

How often would you say the following events occur between you and your mate?

**SECTION D**

<table>
<thead>
<tr>
<th>Circle the number of your answer</th>
<th>More Often</th>
<th>Once a Day</th>
<th>Once a Week</th>
<th>Twice a Month</th>
<th>Once a Month</th>
<th>Less than Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. Having a stimulating exchange of ideas</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>26. Laugh together</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>27. Calmly discuss something</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>28. Work together on a project</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

**SECTION E**

There are some things about which couples sometimes agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (circle the number for yes or no)

29. Being too tired for sex | 0 = Yes | 1 = No |
30. Not showing love       | 0 = Yes | 1 = No |

**SECTION F** (Please circle the number of your answer)

31. The numbers on the following line represent different degrees of happiness in your relationship. The middle point, "happy," represents the degree of happiness of most relationships. Please circle the number which best describes the degree of happiness, all things considered, of your relationship.

<table>
<thead>
<tr>
<th>6</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Extremely Happy</td>
<td>Very Happy</td>
<td>Happy</td>
<td>A little Unhappy</td>
<td>Fairly Unhappy</td>
<td>Extremely Unhappy</td>
</tr>
</tbody>
</table>

**SECTION G** (Please circle the number of your answer)

32. Which one of the following statements best describes how you feel about the future of your relationship?

5. I want desperately for my relationship to succeed and would go to almost any length to see that it does.
4. I want very much for my relationship to succeed, and will do all I can to see that it does.
3. I want very much for my relationship to succeed, and will do my fair share to see that it does.
2. It would be nice if my relationship succeeded, but I can't do much more than I am doing now to help it succeed.
1. It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.
0. My relationship can never succeed, and there is no more that I can do to keep the relationship going.

33. Please circle the number of the statement below that best describes your church's ministry to your marriage over the past two years.

4. The church has been extremely helpful in ministering to my marriage over the past year.
3. The church has been helpful in ministering to my marriage last year.
2. The church has tried to minister to marriages but I haven't found their efforts helpful.
1. The church has not really done anything in the past year to minister to my marriage.
0. The church has actually had a negative impact on my marriage over the past year.

(Continued)
**SECTON H**

Please rate the following ministries of your church in terms of their helpfulness to your marriage over the past two years by circling the number.

<table>
<thead>
<tr>
<th>Ministry</th>
<th>Extremely Tried</th>
<th>Hamful</th>
<th>Tried, But Not Helpful</th>
<th>Not Tried or Harmful</th>
</tr>
</thead>
<tbody>
<tr>
<td>34 Sermons</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>35 Marriage seminars</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>36 Pastoral counseling</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>37 Sabbath school programs</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>38 Marriage preparation</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>39 Church small groups</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>40 Marriage encounter</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>41 Socials</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>42 Use of special Sabbaths</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>43 (other)</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
PASTORAL MINISTRY TO MARRIAGES ASSESSMENT-1

Please circle below the number of the statement that best describes your church's ministry to the marriages in your congregation over the past two years.

1 The church has been extremely helpful in ministering to members' marriages over the past year.
2 The church has been helpful in ministering to members' marriages last year.
3 The church has tried to minister to marriages but hasn't succeeded in being helpful.
4 The church has not really done anything in the past year to minister to members' marriages.
5 The church has had a negative impact on members' marriages over the past year.

Please indicate on the chart below which of the following ministries you have used over the last two years to minister to your members' marriages. Describe them and in the last column indicate your perception of the effectiveness of these items TO MEMBERS' MARRIAGES.

<table>
<thead>
<tr>
<th>MINISTRY</th>
<th>FREQUENCY</th>
<th>DESCRIBE</th>
<th>EFFECTIVENESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Held marriage seminar and/or class</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
<td>Q = Quarterly</td>
</tr>
<tr>
<td>3 Did pastoral counseling with intention of helping a marriage</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
<td>Q = Quarterly</td>
</tr>
<tr>
<td>4 Sabbath School program was aimed to help marriages</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
<td>Q = Quarterly</td>
</tr>
<tr>
<td>5 Youth programs to prepare for marriage</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
<td>Q = Quarterly</td>
</tr>
<tr>
<td>6 Had a small group that was meeting and was intentionally trying to help marriages</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
<td>Q = Quarterly</td>
</tr>
<tr>
<td>7 Marriage encounter sponsored or promoted by your church</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
<td>Q = Quarterly</td>
</tr>
<tr>
<td>8 Sermons geared to help marriages</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
<td>Q = Quarterly</td>
</tr>
</tbody>
</table>

(Continued on back side)
<table>
<thead>
<tr>
<th></th>
<th>Social programs to build up marriages.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>W = Weekly</td>
<td>M = Monthly</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q = Quarterly</td>
<td>Y = Yearly</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N = Not Tried</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 = Harmful</td>
<td>2 = Not helpful</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 = Helpful</td>
<td>4 = Very Helpful</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Use of special days such as mother's day, father's day, etc.</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
</tr>
<tr>
<td></td>
<td>Q = Quarterly</td>
<td>Y = Yearly</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N = Not Tried</td>
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<tr>
<td></td>
<td>1 = Harmful</td>
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</tr>
<tr>
<td></td>
<td>3 = Helpful</td>
<td>4 = Very Helpful</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Write in any other activity used in last two years to minister to marriages.</td>
<td>W = Weekly</td>
<td>M = Monthly</td>
</tr>
<tr>
<td></td>
<td>Q = Quarterly</td>
<td>Y = Yearly</td>
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<tr>
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<td>4 = Very Helpful</td>
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</table>
GROUP PARTICIPANT MARRIAGE ASSESSMENT-1

Please fill out sections A-G of the following assessment of your marriage as it was BEFORE you started the marriage support group.

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

<table>
<thead>
<tr>
<th>SECTION A</th>
<th>Always Agree</th>
<th>Almost Agree</th>
<th>Occasionally Agree</th>
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<table>
<thead>
<tr>
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<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SECTION C</th>
<th>Every day</th>
<th>Almost Every day</th>
<th>Occasionally</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. Do you kiss your mate?</td>
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<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>24. Do you and your mate engage in outside interests together?</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

(Continued)
How often would you say the following events occur between you and your mate?

<table>
<thead>
<tr>
<th>SECTION D</th>
<th>Circle the number of your answer</th>
<th>More Often</th>
<th>Once a Day</th>
<th>Once or Twice a Week</th>
<th>Once or Twice a Month</th>
<th>Less than Once a Month</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. Having a stimulating exchange of ideas</td>
<td>..........................</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>26. Laugh together</td>
<td>.....................................</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>27. Calmly discuss something</td>
<td>..........................................</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>28. Work together on a project</td>
<td>........................................</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

SECTION E
There are some things about which couples sometimes agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (circle the number for yes or no)

| 29. Being too tired for sex | .......................... | 0 = Yes | 1 = No |
| 30. Not showing love | ................................................ | 0 = Yes | 1 = No |

SECTION F (Please circle the number of your answer)

<table>
<thead>
<tr>
<th>31. The numbers on the following line represent different degrees of happiness in your relationship. The middle point, &quot;happy,&quot; represents the degree of happiness of most relationships. Please circle the number which best describes the degree of happiness, all things considered, of your relationship.</th>
<th>6</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Extremely Happy</td>
<td>Very Happy</td>
<td>Happy</td>
<td>A Little Unhappy</td>
<td>Fairly Unhappy</td>
<td>Extremely Unhappy</td>
<td></td>
</tr>
</tbody>
</table>

SECTION G (Please circle the number of your answer)

<table>
<thead>
<tr>
<th>32. Which one of the following statements best describes how you feel about the future of your relationship?</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 I want desperately for my relationship to succeed and would do almost any length to see that it does.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 I want very much for my relationship to succeed, and will do all I can to see that it does.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 I want very much for my relationship to succeed, and will do my fair share to see that it does.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 It would be nice if my relationship succeeded, but I can't do much more than I am doing now to help it succeed.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0 My relationship can never succeed, and there is no more that I can do to keep the relationship going.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
GROUP PARTICIPANT MARRIAGE ASSESSMENT-3

POST-GROUP

Please fill out the remaining sections (H-O) of this assessment of your marriage as it was AFTER you completed the marriage support group.

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

### SECTION H

<table>
<thead>
<tr>
<th>Item</th>
<th>Always Agree</th>
<th>Often Agree</th>
<th>Occasionally Agree</th>
<th>Frequently Disagree</th>
<th>Almost Disagree</th>
<th>Always Disagree</th>
<th>Never Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Handling family finances</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>2. Matters of recreation</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>3. Religious matters</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>4. Demonstrations of affection</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>5. Friends</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>6. Sex relations</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>7. Conventionality (correct or proper behavior)</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>8. Philosophy of life</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>9. Ways of dealing with parents or in-laws</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>10. Aims, goals, and things believed important</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>11. Amount of time spent together</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>12. Making major decisions</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>13. Household tasks</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>14. Leisure time interests and activities</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>15. Career decisions</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

### SECTION I

Please circle the number of your answer.

<table>
<thead>
<tr>
<th>Question</th>
<th>Never</th>
<th>Rarely</th>
<th>Occasionally</th>
<th>Often</th>
<th>Most of the Time</th>
<th>All the Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>16. How often do you discuss or have you considered divorce, separation, or terminating your relationship?</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>17. How often do you or your mate leave the house after a fight?</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>18. In general, how often do you think that things between you and your partner are going well?</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>19. Do you confide in your mate?</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>20. Do you ever regret that you married?</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>21. How often do you and your partner quarrel?</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>22. How often do you and your mate &quot;get on each other's nerves?&quot;</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

### SECTION J

Please circle the number of your answer.

<table>
<thead>
<tr>
<th>Question</th>
<th>Every Day</th>
<th>Almost Never</th>
<th>Every Day</th>
<th>Occasionally</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. Do you kiss your mate?</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>24. Do you and your mate engage in outside interests together?</td>
<td>All of Them</td>
<td>None Of Them</td>
<td>Most of Them</td>
<td>Some of Them</td>
<td>Very Few of Them</td>
<td></td>
</tr>
</tbody>
</table>

(Continued)
GROUP PARTICIPANT MARRIAGE ASSESSMENT-4

How often would you say the following event occurs between you and your mate?

**SECTION K**

<table>
<thead>
<tr>
<th>Event</th>
<th>More Often</th>
<th>Once a Day</th>
<th>Once a Week</th>
<th>Less than Once a Month</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. Having a stimulating exchange of ideas</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>26. Laugh together</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>27. Calmly discuss something</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>28. Work together on a project</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

**SECTION L**

There are some things about which couples sometimes agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (circle the number for yes or no)

<table>
<thead>
<tr>
<th>Item</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>29. Being too tired for sex</td>
<td>0, 1</td>
</tr>
<tr>
<td>30. Not showing love</td>
<td>0, 1</td>
</tr>
</tbody>
</table>

**SECTION M** (Please circle the number of your answer)

31 The numbers on the following line represent different degrees of happiness in your relationship. The middle point, “happy,” represents the degree of happiness of most relationships. Please circle the number which best describes the degree of happiness, all things considered, of your relationship.

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Perfect</td>
</tr>
<tr>
<td>5</td>
<td>Extremely Happy</td>
</tr>
<tr>
<td>4</td>
<td>Very Happy</td>
</tr>
<tr>
<td>3</td>
<td>Happy</td>
</tr>
<tr>
<td>2</td>
<td>A Little Unhappy</td>
</tr>
<tr>
<td>1</td>
<td>Fairly Unhappy</td>
</tr>
<tr>
<td>0</td>
<td>Extremely Unhappy</td>
</tr>
</tbody>
</table>

**SECTION N** (Please circle the number of your answer)

32 Which one of the following statements best describes how you feel about the future of your relationship?

<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>I want desperately for my relationship to succeed and would go to almost any length to see that it does.</td>
</tr>
<tr>
<td>4</td>
<td>I want very much for my relationship to succeed, and will do all I can to see that it does.</td>
</tr>
<tr>
<td>3</td>
<td>I want very much for my relationship to succeed, and will do my fair share to see that it does.</td>
</tr>
<tr>
<td>2</td>
<td>It would be nice if my relationship succeeded, but I can’t do much more than I am doing now to help it succeed.</td>
</tr>
<tr>
<td>1</td>
<td>It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.</td>
</tr>
<tr>
<td>0</td>
<td>My relationship can never succeed, and there is no more that I can do to keep the relationship going.</td>
</tr>
</tbody>
</table>

**SECTION O**

Please evaluate what was and was not helpful about the marriage support group and to what extent by circling the appropriate numbers in the column below.

<table>
<thead>
<tr>
<th>Item</th>
<th>Extremely Helpful</th>
<th>Helpful</th>
<th>Tried, But Not Helpful</th>
<th>Not Tried or Applicable</th>
<th>Harmful</th>
</tr>
</thead>
<tbody>
<tr>
<td>33 Group dynamics</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>34 Workbook - homework</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>35 Video</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>36 Assigned reading in books</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>37 Group discussion and sharing</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>38 Social aspect</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>39 Group facilitator</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY


_______. "One, Even As We Are One." *The Bible Training School*, February 1, 1906, 6.
VITA

Robert Norman Randall

Education

1974          BA, Atlantic Union College in Theology
1977          M.Div., Andrews University

Work Experience

1977-80       Rochester Genesee Park & Batavia SDA Churches in New York Conference
1981-88       Silver Spring SDA Church in Potomac Conference
1989-97       Thousand Oaks SDA Church in Southern California Conference