

THE PERMANENCE OF MARRIAGE :
[A Premarital Counseling Guide]

I. Marriage is an institution of God

A. It is for the completion of man

Gen. 2:18 It is not good that the man should be alone: I will make him an help meet for him.

Gen. 2:20-24 And the Lord God caused a deep sleep to fall upon Adam, and he slept: And He took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from Man, made He a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: She shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

B. It is a partnership

C. It is a union

Gen. 2:24 Therefore shall a man leave his father and his mother and shall cleave unto his wife: And they shall be one flesh.

D. It is a life-long union/

Matt. 19:6 What therefore God hath joined together, let not man put asunder.

1. Only God, through death, can break this union

2. Anyone else breaking this union commits adultery

Matt. 19:19 Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: And whoso marrieth her which is put away doth commit adultery.

I Cor. 7:15 But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; But God hath called us to peace.

II. Requisites of a life-long marriage

A. It must begin with the Lord (*Rebecca*)

B. It must keep the Lord as the Head of the house

1. With Him there is peace

2. With Him there is forgiveness

3. With Him there is freedom of materialism

4. With Him there is strength to overcome all obstacles

C. It must have mutual consideration

1. Spouses must treat each other as they do their own bodies

2. Communications dare not break down

3. There must be no domination on the part of either spouse

Eph. 5:22 The husband is the head of the wife, even as Christ is the head of the church.

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4. There must be control of emotions
5. There must be a desire to do things together

D. It must have permanency as a goal

1. It must begin with this goal
2. This goal must be born in mind throughout married life
3. Children assure this goal

Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.

Ps. 127:3-5 Lo, children are an heritage of the Lord: And the fruit of the womb is his reward. As arrows are in the hand of a mighty man: So are children of the youth. Happy is the man that hath his quiver full of them.

STEPS THAT ARE FOLLOWED IN PREMARITAL COUNSELING

First Visit - (*gain confidence*)

1. Establish date, time of marriage
2. Inform them of routine procedure that is followed
 - a. Remind them that it is a Christian service
 - b. Remind them of the proper decorum
 - c. Give them a copy of regulations concerning organist, music, soloists, and renditions that may be given
3. Inform them of the legal procedures which must be followed
4. Give them a copy of a sermon that deals with marriage
5. Set date for next visit

Second Visit

1. Answer questions which may have arisen
2. Discuss sermon which they had received
3. Tell them of the Permanence of Marriage by using outline
4. Set date for next visit

Third Visit

1. Answer questions which may have arisen
2. Discuss Premarital Counseling Guide
 - a. Alert them to possible points of friction which may arise
 - b. Show them how the Lord will help them overcome these obstacles

THE WEDDING

The Pre-Service Organ Music: If you wish, the organist will play about 15 or 20 minutes before the service begins while the people are entering the church. The choice of this music is usually left up to the organist.

The Processional: This marks the actual beginning of the service. The high point of the processional is naturally the entrance of the bride approaching the altar to meet her husband. This portion symbolizes the joyous procession of the redeemed Christian Church as the Bride of Christ going forward to meet the Savior on the Last Day to enter the eternal glories of heaven. Because of the religious significance of this portion of the service, you need not feel that you must choose a "march" type of processional. The so-called traditional wedding march "Here Comes the Bride" from Lohengrin by Wagner is discouraged because there is much more appropriate music with more religious meaning.

The Singing: The following suggested selections are given as suitable music for the Marriage Service.

- | | |
|-------------------------------------|-------------------------|
| 1. The Lord's my Shepherd | Lutheran Hymnal No. 436 |
| 2. O Perfect Love | |
| 3. The Lord is my Shepherd | Samuel Liddle |
| 4. Wedding Prayer | Dunlap |
| 5. Whither Thou Goest | Heinrich Schuetz |
| 6. Let Us Ever Walk with Jesus | Lutheran Hymnal No. 409 |
| 7. Take Thou My Hands and Lead Me | |
| 8. A Wedding Benediction | Austin Lovelace |
| 9. Wedding Song | Polack |
| 9. Wedding Song | |
| 10. The King of Love My Shepherd Is | |
| 11. O Happy Home | Lutheran Hymnal No. 625 |

Or a solo from the collection of ten sacred solos called "Wedding Blessings" edited by Paul Bunjes. Quite often a suitable song can be chosen to go with your wedding text.

The Recessional: The service is over. Happiness is on the faces of the bridal pair and all who are in attendance. The music will be majestic and gay. As there is usually a reception line at the door of the church, it may take some time for the people to be ushered out. If you desire, the organist will play until the people have been dismissed.

The organist will be glad to help you with any questions or problems you may have concerning the music for the wedding service.

THE WEDDING MUSIC

Congratulations to the bridal pair!

May your wedding day be one long remembered. This information has been prepared to help you with the musical portion of your wedding day.

THE MUSIC

In deciding what music is appropriate for the marriage service, it is helpful to remember that that is just what your wedding is: A Marriage Service. A service is worship. You will come before God's altar, not just to "get married", but to exchange your vows in the sight of God, to hear God's Word concerning marriage, and to implore and receive God's blessing on your future life together.

The music then ought to conform to the purpose and standards of worship. It should express the praise, thanksgiving, or supplications of the worshippers to God, or it should proclaim the grace and goodness of God to the worshippers. Words of songs sung should be distinctively Christian rather than just religious. The musical accompaniments should fit the kind of words described above. Much of the music sung and played at weddings is inappropriate because it is sentimental, designed to express the romantic feelings of the bridal couple toward each other. Some music is so concert-like or theatrical that it rivets attention on itself or the performer rather than on God. Such songs as "I Love You Truly" or "O Promise Me" have no place in the Christian worship service.

The marriage service reminds the bride and groom that the basic purpose and goal of their lives will continue to be the living of a Christian life. The music for the ceremony need not restrict itself to hymns or songs only which speak of marriage. Texts of a more general nature are also fitting---hymns to the Holy Spirit, to the Redeemer, and hymns of trust and consecration.

The wedding service conducted in a Lutheran church ought to be distinctively Lutheran. Some people never attend any Lutheran service, except for weddings and funerals. They judge your church by what they see and hear on these occasions. Special care ought, therefore, be exercised in the selection of music, hymns, and solos. Congregational singing at Lutheran weddings is more than just a good custom. It gives all present an opportunity to participate more fully in the worship of the service. Some will come to pray with and for you.

THE MUSICIANS

The Organist: The bridal pair must see the regular organist of the church to secure his advice on the selection of the music. You should arrange for an appointment with the organist well in advance of your wedding day. A good time to do this is right after you have made the arrangements with the pastor. It is assumed that the regularly called organist of the church will play the organ for your wedding. If there are circumstances where another organist is requested to play, permission must be first obtained from both the pastor and the regular organist of the church.

The Soloist: In the worship service the music and the singing are also considered forms of preaching and proclaiming the Word of God. Therefore, we can permit only soloists and organists who are members of a Lutheran church that belongs to the Wisconsin Evangelical Lutheran Synod to participate in our services. If you know of no soloist, the organist will be glad to help you find one. However, it should be pointed out that it is not essential that you have a soloist. Instead of a soloist you might have some singing done by the assembled congregation from the Hymnal. You may suggest hymns and solos for the service, but the final approval belongs to the pastor and the organist. So, see them before you ask a soloist to begin practicing some particular selection.

THE PERMANENCE OF MARRIAGE

Adam was the crown of God's creation. All other things that God had created were for the benefit of Adam. When God had created them, He said: Let there be, or let the earth bring forth, or let the waters bring forth; but when it came to Adam, He said: Let us make man. Then we read in Gen. 2: AND 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. By thus meticulously making Adam the Lord had not completed his creation, for we read in Gen. 2:18 that the Lord said: IT IS NOT GOOD THAT THE MAN SHOULD BE ALONE: I WILL MAKE HIM AN HELP MEET FOR HIM. By these words the Lord did not mean that He had made a mistake, but that He had not completed His work of creation, that He had created Adam as a social being who needed companionship, and that He was about to satisfy this condition.

The Lord then made Adam a complete man by instituting marriage as we read: AND THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON ADAM, AND HE SLEPT: AND HE TOOK ONE OF HIS RIBS, AND CLOSED UP THE FLESH INSTEAD THEREOF: AND THE RIB, WHICH THE LORD GOD HAD TAKEN FROM MAN, MADE HE A WOMAN, AND BROUGHT HER UNTO THE MAN. AND ADAM SAID, THIS IS NOW BONE OF MY BONES, AND FLESH OF MY FLESH: SHE SHALL BE CALLED WOMAN, BECAUSE SHE WAS TAKEN OUT OF MAN. (THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH.) Gen. 2:20-24. Since it was the Lord that created Eve, since it was the Lord who brought Eve to Adam, we must draw the conclusions that the Lord wants men and women to be married, and that it is He who brings a man and a woman together. Thus, to this day, the Lord brings two people together. Marriage, therefore, must be something wonderful and should be held in honor by all men. The person who refuses to become married is going contrary to God's will and is denying himself much happiness. And the person, who for some reason or another never had the opportunity to be married or has been bereft of his life's partner, is to be pitied.

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It is significant that the Lord took a rib from Adam, and from this rib made Eve. He did not take a bone from Adam's foot that woman is to be stepped upon or mistreated by man. Neither did he take the bone from Adam's head that woman is to dominate man. But He took a bone from Adam's side, next to his heart, to be loved by man. God made man and woman for each other. Their bodies, their minds, and their temperaments are to complement one another.

Marriage is a partnership of helpfulness. Eve was not to be the slave of Adam but his helpmeet, that is a helper. She was to be the counterpart of Adam. Man, therefore, is not to carry the responsibilities of life alone. He is to share these responsibilities with his wife. Oh, what a wonderful institution is marriage. Two people, instead of one, face life. When two instead of one carry a burden, the burden is only half as heavy. When two enjoy something and share it, the joy is double. Dr. Martin Luther appreciated marriage because of this. He had been a bachelor for a long time. He was 42 years old when he became married. And he had been on the road to ruining himself by his irregular life, his poor meals and his disorderly quarters. In fact, his bed had remained unmade the entire year before his marriage. But after he became married, he affectionately called his wife, Catherine, "my rib" and said of her, "I would not surrender my Catherine for France and Venice." Thus many a man has found that his rib was very helpful to him; that his rib also supplied what he lacked and thereby made him a fuller man. Marriage certainly is wonderful because it is a partnership of mutual love and helpfulness.

The Lord, though, does not only want marriage to be a partnership, He wants marriage to be a union. He wants husband and wife to become one, for we are told in Gen. 2:24: THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH. The two shall become one. Two links become one chain. Husband and wife are one unified whole. No longer can they say: "This is mine. This is yours." Now it must be: "This is ours."

Marriage is the blending together of two people, mentally, socially, spiritually, and physically. No union is complete that is based on just one of those factors. A marriage of two people who are intellectually compatible, but whose personalities clash, will experience difficulty. A spiritual union in which there is no physical attraction is incomplete.

This union, though, severs a bond that had been in existence, namely, the family tie. By becoming married, people establish their own home. Parents no longer have any jurisdiction over the home their children have begun. A spouse is one flesh with his or her partner and, therefore, is closer to him or her than to a parent. Thus, also, a child which is a product of a marriage union dare not mean more to a husband or wife than his or her spouse. A marriage union is even closer than blood ties.

Marriage, though, is not only a union, but it is a life-long union. Our Savior said: WHEREFORE THEY ARE NO MORE TWAIN, BUT ONE FLESH. WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER. Matthew 19:6. This passage is very clear. When God has brought two people together and this is consummated in marriage, then this is a life-long union. No man has a right to break this union. Only God, through death, can break this union. Marriage lasts UNTO DEATH DO US PART.

Whoever breaks this union commits the sin of adultery. Jesus said: WHOSOEVER SHALL PUT AWAY HIS WIFE, EXCEPT IT BE FOR FORNICATION, AND SHALL MARRY ANOTHER, COMMITTETH ADULTERY: AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY. Matthew 19:9. With these words, Jesus said that when a woman breaks the bond of marriage by having an illicit relationship with someone else, her husband may put her away, and whoever marries such a divorced woman, commits adultery. But when a man breaks the union for any other reason, then he is guilty of adultery. Naturally, the same would also apply to any woman. Malicious desertion also breaks the marriage bond. St. Paul said: BUT IF THE UNBELIEVING DEPART, LET HIM DEPART. A BROTHER OR

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SISTER IS NOT UNDER BONDAGE IN SUCH CASES: BUT GOD HATH CALLED US TO PEACE. This means that when an unbelieving spouse deserts his or her partner, or refuses to live together as man and wife, then the believing member of the union is free. Today we would say that the guiltless party obtained a divorce from the guilty party, as though the guiltless party is the one that is breaking the marriage bond, but this is not the way God looks at it. In God's eyes, the guilty party, by his or her action, has broken the union which He had established, and the guiltless party only makes this fact known by obtaining a divorce. Therefore, no one can put asunder what God hath joined together, except the partners themselves, and they only by unfaithfulness or by desertion. Anyone who terminates this union for any other reason commits adultery. Surely God wants marriage to be a life-long union.

How can we help people who are planning on being married from having their marriage end in a fiasco? We can point them to the Word of God. The Word of God supplies the basic principles for Christian conduct in all its phases. When people follow the chart and compass given us in Holy Writ, they will be able to smoothly sail on the stormy waters of life.

What are some of the requisites of a life-long marriage that the Word of God gives us? Above all, a marriage must begin with the Lord. Since it was the Lord who brought Eve to Adam, since marriages are made in heaven, we must consult the Lord before we enter into holy matrimony. This was done in the case of the marriage of Rebekkah and Isaac which lasted a lifetime. Certainly it is a good thing when a young man and young woman and the parents of both of them take this matter to the Lord. Any marriage that is an answer to a prayer must be good and will last a lifetime. When parents realize THIS THING PROCEEDETH FROM THE LORD, then they will give their blessing. And, oh how necessary this is for a life-long union. If some of our young people today, instead of running away to be married or instead of flaunting the advice of their parents, would only follow the example of Rebekkah and Isaac, we would have more life-long unions.

Another requisite of a life-long union is that a couple keep the Lord as the head of the house. The Lord not only wants to bring two people together and unite them in marriage, but He also desires to be an integral part of their marriage. When both parties accept the Lord as the head of the house, there is peace. Only because of Christ are they freed from the guilt and power of sin. The one sin that every person that is married must struggle with is the sin of selfishness. It is natural for every human being to look out for his own welfare, to get as much out of marriage for himself as he possibly can without giving anything of himself. But when Christ is the head of the house then both parties will realize how unselfishly Christ gave Himself for them, and they will no longer just think of themselves but also of their spouses. Then their marriage will not be a fifty-fifty deal, but both of them will be willing to make it a 100-to-nothing proposition if necessary.

Where Christ is the head of the house there is also forgiveness. When a couple realizes that Christ has redeemed them, poor miserable sinners, and that the dear Lord, because of Christ's bitter suffering and death, forgives them their manifold sins, then they also will be willing to forgive one another and will not demand their pound of flesh.

Where Christ is the head of the house there is also freedom from materialism. How many homes are sad today because of arguments over finances. Why should finances cause friction in many homes? Because materialism has become all important. Mammon, instead of the Lord Jesus, has become the god of many people. People are worried that they have not sufficient of this world's goods or that they cannot pay their bills. But where Christ is the head of the house the couple follows the Lord Jesus' advice: SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS AND ALL THESE THINGS SHALL BE ADDED UNTO YOU, and they cling to this promise, confident that the Lord will provide them with everything they need.

Where Christ is the head of the house there is also strength to overcome all obstacles. When trials and tribulations come, when problems arise, when sorrows cast their dark shadows, in a Christian home both husband and wife turn to Him who promised them: COME UNTO ME ALL YE THAT LABOR AND ARE HEAVY LADEN AND I WILL GIVE YOU REST. And they will receive the assurance, that because of Jesus the Lord God is their loving, heavenly Father, who will let no harm come nigh them, yes, He will turn all things to work together for their good.

Another requisite of a life-long marriage is mutual consideration or a realization that the husband and wife are one flesh. When husband and wife are as considerate of each other as they would be of themselves, their marriage will be a life-long union. This is very difficult to put into action. By nature we are egotistical, egocentric, and self-possessive. We only think of ourselves. But in order to have a life-long union husbands and wives must treat their spouses as they would their own bodies. As impossible as it is to keep the right hand from knowing what the left is doing, so impossible it should be for one spouse to keep something from the other. As impossible as it is for one member of the body to defraud another member of the body, so impossible it should be for one spouse to cheat on the other.

Where there is mutual consideration communications will not break down. How often does it not happen that there is something bothering the one partner, but because of fear, he or she keeps it to her or himself. This eventually becomes like a sore that does not heal. Other things occur that make this wound fester. Soon the partners try to interpret every move the other makes, and much of this will be misinterpretation. And eventually, one of the partners, if not both of them, will explode. Out of a mole hill there has grown a mountain. How much easier it would have been right from the beginning to discuss the matter as Christians. When

husband and wife have not that mutual consideration for each other, that they will communicate with each other in all things, there is nothing but trouble ahead. This is one of the major causes for divorce.

Where there is mutual consideration there is no domination on the part of either spouse. How often does it not happen that a husband or wife usurp their authority in this respect. Many a husband feels he has a right to domineer the household. He says: "I am the boss, and you are going to do what I tell you." If he is not obeyed he uses physical force. True, the husband is head of the house, but this does not mean that he can be a tyrant. St. Paul writes in Eph. 5 in the 22nd verse: THE HUSBAND IS THE HEAD OF THE WIFE, EVEN AS CHRIST IS THE HEAD OF THE CHURCH. Certainly, Christ is no tyrant. Rather than being a tyrant, a husband should follow Christ's example and as Christ loved the church and gave Himself for it, thus a husband should love his wife and should temper all of his actions with love. A wife has her own unique way of being able to domineer her husband. Her weapon is her own body. Some wives will deny their husbands relationship until they get what they want. But if sex is used as a club it can have disastrous results. Many a wife has regretted her actions in this respect, for it drove her husband away, or even drove him to another woman's arms. Where there is no mutual consideration, due to a dominating spouse, the danger of a divorce is present.

Where there is mutual consideration there is also control of emotions. In marriage two persons are brought together in the closest, most intimate, most demanding of all human relationships. Therefore, it is absolutely necessary that husband and wife are mature enough that they can control their emotions. This, though, is often not the case. In fact, studies have shown that immaturity is one of the most frequent causes of divorce. An immature person feels easily slighted, can't control his temper, resorts to putting the blame on others, or otherwise

they cannot feel as though they always have a back door out of which they can escape. True, the unbeliever, to whom God's command means nothing, uses this back door frequently. He will see an attorney and sue for divorce, and usually this is mental cruelty. But for a Christian, God's command is a deterrent. Since God demands of a Christian that he remains with his spouse until death parts them, he will do everything in his power to keep his marriage intact, even if it means bearing a cross for the rest of his life. If more Christians would only take God's command to heart, we would have many more life-long marriages.

Having permanency as their goal, a couple will also have children. Procreation is one of God's intended purposes of marriage, for we read in Gen. 1:38: AND GOD BLESSED THEM, AND GOD SAID UNTO THEM, BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH, AND SUBDUE IT. Children are gifts of God, for the Psalmist sings in Psalm 127, verses 3-5: LO, CHILDREN ARE AN HERITAGE OF THE LORD: AND THE FRUIT OF THE WOMB IS HIS REWARD. AS ARROWS ARE IN THE HAND OF A MIGHTY MAN: SO ARE CHILDREN OF THE YOUTH. HAPPY IS THE MAN THAT HATH HIS QUIVER FULL OF THEM. Children bring not only joy to a home but firmness to the marriage bond. Childless couples have a very high divorce rate. On the other hand, many a husband or wife for the sake of their children have decided to do their best to iron out their difficulties instead of going to the divorce courts. The more children there are the less is the danger of a divorce.

Thus we see that the scriptural requisites for a life-long marriage are: to begin the marriage with the Lord, to have the Lord as the Head of the house, to have mutual consideration, to have permanency as the goal.

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1. How many brothers and sisters do you have?

	None	One	Two or more
Man	(0)	(10)	(15)
Woman	(0)	(10)	(15)

2. Comparative nationalistic and cultural background:

	Same	Fairly	Very
			Dissimilar
	(20)	(10)	(0)

3. Comparative amount of education:

	Each the same	Man more than woman	Woman more
	(15)	(10)	(0)

4. Comparative ages:

	Similar	Very
		Dissimilar
	(15)	(5)

5. Comparative occupations:

	Both same type	Fairly similar	Very Dissimilar
	(10)	(5)	(0)

6. Work record:

	Regularly Employed	Irregularly Employed
Man	(20)	(0)
Woman	(10)	(5)

7. How long have you known each other? (Based on frequent association)

6 months or less (0)	6 months to a year (5)
1 year to 3 years (10)	3 years or more (20)

8. How long have you been engaged? (Based on frequent association--two or more times a week)

1 to 3 months (0)	3 months to 1 year (15)	1 to 2 years (10)	2 to 3 years (5)
	3 years or more (0)		

9. Number of social organizations to which you both now belong:

None (0)	One (10)	Two or more (15)
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10. Present amount of religious activity (attendance at church, etc.)

	Man	Woman
Member, but no attendance at church	(0)	(0)
Not a member, and no attendance	(5)	(5)
Attend no more than once a month	(10)	(10)
Attend two or three times a month	(25)	(20)
Attend four or more times a month	(35)	(25)

11. Will you both attend the same church?

	Yes	No, but both	One
		Protestant	Catholic
	(50)	(25)	(0)

12. Is either person a non-believer?

	Yes (0)	No (50)
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13. Until what age did you regularly attend a Christian School or Sunday School?

Man: 10 or under (0)	14 or under (10)	19 or under (20)
Woman: 10 or under (0)	14 or under (10)	19 or under (20)

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14. How would you rate your parents' marriage?
 Man: Happy (20) Average (10) Unhappy (5) Divorced (0)
 Woman: Happy (20) Average (10) Unhappy (5) Divorced (0)
15. Do your parents favor your proposed marriage?
 Man: Yes (10) No (5)
 Woman: Yes (15) No (0)
16. How do you get along with your affianced's parents?
 Man: Very well (20) Not too well (10) Dislike them (0) Unacquainted (5)
 Woman: Very well (20) Not too well (10) Dislike them (0) Unacquainted (5)
17. Do you double-date with other couples?
 Yes (10) Occasionally (5) No (0)
18. What hobbies do you have in common?
 None (0) One (5) Two (10) Three or more (15)
19. How have you handled disagreements during your courtship?
 Have had none (0) One gives in (10) Talk it through (15)
20. Are you planning to change characteristics of your marriage partner after marriage?
 Man: Yes (0) No (15)
 Woman: Yes (0) No (15)
21. Does the wife plan to work (out of the home) after marriage?
 Yes (0) No (5)
22. Who will be in charge of family finances in your home?
 Husband (0) Wife (0) Co-operatively (10)
23. How many children do you hope to have?
 One (5) Two (10) Three plus (15) None (0)
24. Will you live with either of your parents during the first year or two?
 Yes (0) No (20)
25. What books have you read on the subject of physical adjustment in marriage?
 None (0) One or two (10)
26. Has either person been married before?
 Yes (0) No (25)
27. Why did you come to a pastor to be married?
 Custom (0) Parents did (0) We desire God's blessing on our new home (10)
28. Do you plan to have grace at meals and daily family devotions?
 Both (20) Neither (0) Grace (10)
29. Do you ever use prayer to solve any of your problems?
 Man: Frequently (20) Occasionally (10) Never (0)
 Woman: Frequently (20) Occasionally (10) Never (0)
30. Would you like to have the pastor who married you call on you in your new home?
 Yes (5) No (0)

Note: The points shown in parenthesis are not to be on the copy given to couples. Points are shown merely to show the evaluation that is placed upon each category.