

REAL MARRIAGE

Appendices I - V

Appendix I

“Getting to Know Your Spouse” Questionnaire

The following questions are many of the same ones we use for the premarital counseling at our church as an assignment for those wanting to be married. In offering them we are not expecting anyone to go through them all, or worse still, to use them like an interrogation. Instead, over the course of many conversations, it might be interesting to comb through the questions and ask your spouse some of the more curious ones you stumble across and then listen respectfully to see what you can learn.

Spiritual Background

1. What is the gospel?
2. Who is Jesus?
3. Do you consider yourself a Christian? Why?
4. What role do you want to see Jesus playing in your marriage?
5. What kind of religious upbringing did you have?
6. How did your parents influence your beliefs of God?
7. List ways that your family exhibited a faith or belief in God (prayer before meals, reading the Bible together, etc.).
8. Have you been baptized? When?

9. How do you practice spiritual disciplines (prayer, Bible reading, attend church, etc.)?
10. What is sin?
11. What sins do you struggle with most frequently?
12. How pleased are you with your spiritual life together, including praying, attending church, being in a Bible study small group, and serving God?
13. How would you describe your personal journey as a Christian?
14. How strong do you think your faith is?
15. What have been the highlights of your relationship with Christ and of your church or ministry involvement?
16. What are the main ways you've seen God active in and through you?
17. What are some special times when you have seen God provide for you?
18. When were some times when you felt that you were not walking with God very closely? Why do you think that happened?
19. What are some areas in which you want to see God work in your life?

Authority Figures

1. As you look at your past, how have you traditionally responded to authority (for example, parents, employers, teachers, coaches, pastors)?
2. How have you responded to Christ's authority in your life?
3. How do you think the way you respond to authority will affect your relationship with your future spouse?

4. As a wife, do you respect your husband, enable him, or disrespect him?
5. As a husband, do you lead lovingly or abdicate leadership to your wife?

Family History

1. Were your parents divorced? If so, did they remarry? If so, which parent got custody of you?
2. How would you describe your parents' marriage?
3. Choose three to five adjectives to describe your relationship with your father and why you chose them.
4. Choose three to five adjectives to describe your relationship with your mother and why you chose them.
5. In what ways are you like your parents?
6. In what ways are you different?
7. In what ways do you want to emulate your parents' relationship?
8. What are the ways you do not want to emulate their relationship?
9. Are there any unresolved issues between you and your parents? Explain.
10. How well do you think you have left your parents to unite as a new family with your spouse?
11. What were your parents' expectations of you at school, work, or in sports?
12. What kind of prejudices do your parents have, if any?
13. What traditions do you want to pass on to your family? What traditions do you not want to pass on to your family?
14. In what ways did you rebel against your parents?

15. What kind of neighborhood did you grow up in?
16. Who worked in your family (mom, dad, both)?
17. Would you describe your family as poor, middle class, fairly affluent, wealthy, rich?
18. Who disciplined you? Did your parents agree on discipline?
19. Was your home open (frequent visitors and activities), closed (more structured meals, etc., and less visitors coming and going) or even random (no set schedule, people coming and going, even dangerous lack of oversight)?
20. How expressive was your family in word and deed?
21. How did your family address sensitive subjects?
22. Who made the rules? Who enforced the rules?
23. What was the standard of living in your home?
24. How did your family view finances and debt?
25. Who controlled the money?
26. Who was in charge? Who made the decisions?
27. How did your father divide his time between work and family? Was it balanced?
28. How did you learn about sex?
29. How did your family view work?
30. How did your family view recreation?
31. How did your family view education?
32. How did your family view politics?
33. How did your parents divide household responsibilities?
34. What values held priority in your home?
35. What things did your family do for recreation?
36. What did your family do for vacations?
37. How did your family handle holidays?
38. How did your family handle birthdays?
39. What was it like to be sick in your home?

40. How did your family manage the television, phone, computer, and other technology?
41. Did your family eat meals together?
42. What were the bedtime routines in your home?
43. How did your family relate to, for example, grandparents, aunts, uncles, cousins?
44. What were the highlights of your family?
45. What were the lowlights of your family?
46. How much privacy were you given at home?
47. How much freedom and independence were you given?
48. How many times did you move growing up?
49. Was your family public or private about their struggles and frustrations?

Other Relationships

1. How did you choose your friends?
2. How long do most of your friendships last? Why?
3. If you have had any long, enduring friendships, what has kept them going? If not, what are some reasons?
4. Have you been damaged by any of these relationships? How? If yes, how can God help you reverse the damage?
5. Is there any history of violence or sexual abuse in your past relationships?
6. Have you been previously married or engaged? If so, please explain.
7. Have you ever had a homosexual or bisexual experience? If so, please explain.

Work and Career

1. On a scale of 1 to 10 (1 being bad, 10 being good) how would you rate your work ethic? Why?
2. How many jobs have you held in the past five years? Why did you change jobs (if you did)?
3. At what age did you begin working? Why?

Finances

1. How much financial debt do you have, including credit cards, car payments, school loans, mortgage? Please list all debt.
2. What are your attitudes and beliefs regarding money?
3. Have you ever declared bankruptcy?
4. Do you believe your giving to God is adequate?
5. Do you believe you need to grow in issues related to stewarding your finances? What should you do to accomplish that?

Couple Relationship

1. Have you been engaged before? Explain.
2. What do your parents, other family members, and friends think of your relationship? Does anyone disapprove?
3. What are your character strengths? Weaknesses?
4. As a couple, what are the strengths of your relationship?
5. As a couple, in what areas do you need to grow in your relationship?
6. How well do you make decisions together? How could you improve this area of your marriage?

7. What has been most difficult about marriage? Why? How could your spouse help you?
8. What are five reasons you married your spouse?
9. Are there any areas of concerns you have about him or her? (Some areas of concern might be lack of common interests, frequent arguments, or anger concerns.)
10. Has he or she ever pushed you, grabbed you, yelled at you, threatened you, or demonstrated other abusive behaviors?
11. Have you discussed having children? How many? When? Will she work after you have children?
12. What attracted you to each other?
13. What are some of the favorite things you've done together?

Other personal questions

1. Have you ever been arrested for a crime? When?
2. Have you ever used any drugs? When was the last time?
3. Have you ever used alcohol to excess? Explain.
4. Have you ever experienced any compulsions or addictions (food, drugs, alcohol)?
5. Is there any history of chemical dependency or addiction in your family?
6. Have you ever experienced abuse (sexual, mental, emotional, physical)? Explain.
7. Have you experienced an eating disorder?
8. How is your current physical and mental health?
9. Have you ever been clinically diagnosed with a mental illness, including dissociative, depressed, borderline, bipolar I or II, panic or anxiety disorder?
10. Is there any history of mental illness in your family?

11. Have you received professional counseling (psychologist, psychiatrist) or lay counseling through a church? When and for what reasons?
12. Have you ever experienced problems with anger? Describe.
13. Have you ever attempted suicide or do you have suicidal thoughts? Explain.

Sexual History (Please explain your answers.)

1. What is your complete sexual history in addition to your spouse?
2. **Women:** Have you been pregnant before? Do you have any children from a previous relationship?
3. **Men:** Have you gotten anyone pregnant before? Do you have any children from a previous relationship?
4. Have you ever been diagnosed with a sexually transmitted disease?
5. If you have been sexually active in the past, have you been tested for STDs?
6. Is there any history of violence or sexual abuse in your past or current relationship?
7. Have you had any sexual contact with anyone else during your current relationship?
8. Have you ever experienced a same-sex attraction?
9. What is your experience with pornography? Explain: when, for how long, and the last time you viewed it.
10. Are you currently using pornography at all? Explain.
11. Have you experienced ongoing guilt and shame from past sexual sins?

12. Have you been completely honest in answering these questions? Are you withholding anything or keeping something secret? It might seem too hard to tell this information, but lying to your spouse only delays the pain and keeps sin between you, causing division.

Appendix II

Date Night Tips

Date Night Tip 1

Parents, if you cannot afford a sitter, is there a way to set up a rotation with other families to take turns each week watching kids for date night? If you have four families, you can get a date night three times a month.

Date Night Tip 2

Husbands, when is your date night? Your wife needs it. You do too. We've enjoyed Friday date nights for about twenty years.

Date Night Tip 3

Husbands, don't waste every date night at a movie where you can't talk. Use the time to visit with your wife, draw her out, and study her as you do the Bible.

Date Night Tip 4

Plan out your date nights. Ask your spouse in advance what sounds good, ask their options, make a plan, and they'll be thankful.

Date Night Tip 5

Avoid date night killers: having no plan, selfishness, laziness, letting technology keep interrupting, and doing the same old predictable thing.

Date Night Tip 6

Time with other couples now and then is okay, but if most date nights involve other people, there is likely an intimacy disconnect in the marriage.

Date Night Tip 7

Dads, moms who stay home all day with kids need to get dressed up, be taken out, and have some adult conversation with their husbuddy.

Date Night Tip 8

Husbands, what can you do to find some creative ways to make date night fun and endearing even on a tight budget?

Date Night Tip 9

Husbands, what can you start doing days or hours before date night to build the expectation of connection with your wife? Flowers, cards, calls, texts?

Date Night Tip 10

When life gets crazy, for example, the kids are sick, find a way to sneak in a bit of a date night at home, such as, a soak in the tub together or a glass of wine after the kids go to sleep?

Date Night Tip 11

Sometimes sending the kids out to someone's house and having a date night at home can be cheap and fun if planned right.

Date Night Tip 12

Men, you don't pursue a woman to marry her and then stop pursuing her. You pursue a woman to marry her and pursue her with more passion and creativity than ever. How's it going, husbands?

Date Night Tip 13

Men, you don't need to understand women. You will be doing better than most to understand one woman. Date nights are to ask inviting questions, listen, and learn about her. It's also a night to open up and let her do the same. Engage in conversation.

Date Night Tip 14

Men, if you don't date your wife, someone else may eventually volunteer for the job.

Date Night Tip 15

Ladies, sometimes it's a great gift to go into your husband's world for a date night by doing something like putting on a jersey, going to a game, and eating a hot dog. His love language may just be hot dog.

Date Night Tip 16

Men, here are some date night tips just for you: find a shirt with buttons, try two eyebrows instead of one for a change, find a breath mint or twenty, show up with a gift, don't ogle other women, and go to a restaurant that does not have a spork.

Date Night Tip 17

Sometimes the best date night is date breakfast, date lunch, or surprise pick-up-your-spouse-from-work for an hour at a hotel.

Date Night Tip 18

For some they are "bored" games, but if your spouse likes board games, a fun date night is to find a nice spot to be (like the beach) with a beverage of choice and time to play and chat.

Date Night Tip 19

Sometimes takeout is fun and a drive to somewhere more private to turn it into a picnic or adventure.

Date Night Tip 20

A nice, relaxing candlelight massage is always a good date night, especially if your spouse is high touch.

Date Night Tip 21

Every once in a while, you just have to have a redneck date night and go bowling, play pool, or throw darts.

Date Night Tip 22

Plan in advance for some big events like concerts, comedians, plays, or a cirque show. Who is coming to town? What would be fun?

Date Night Tip 23

Men, take your wife shopping. Yes, shopping at a place that does not also sell carburetors or fishing supplies. Patiently help her pick things out, watch her try them on, flatter her with comments, and spend some money.

Date Night Tip 24

Sometimes it's fun to go on an old memorable date again, or retrace a first date, relive the memory, and remember what God has done since then.

Date Night Tip 25

A few times a year, a couple needs an overnight date. Even if it's a night away with a discount room from Priceline, dinner out, and time to chill.

Date Night Tip 26

If you have no idea what to talk about on date night, take turns picking a book, each read a chapter a week, and discuss what you learned on date night to kickstart conversation.

Date Night Tip 27

Husbands, have you ever asked your wife what things she's always wanted to do but never told you? You could plan some epic date nights from that list.

Date Night Tip 28

It's always a good idea to take a camera on date night, snap some photos, and revisit them to have a laugh and celebrate the times you've enjoyed.

Date Night Tip 29

If money is tight for date nights, ask family and friends for gift cards to places you like (as birthday and holiday presents). Then after you use them, send them a thank you so they know what a blessing it was.

Appendix III

Divorce and Remarriage

Divorce and remarriage are such complicated issues that there is no way we can do the subjects justice in anything short of a book devoted entirely to the topic. Our basic position is that while God loves the divorced person, God hates divorce (Mal. 2:16) because of all the pain of sin that causes it to occur and results from it. This pain includes both spouses, their children, friends, extended family, and future generations who endure emotional, financial, and other consequences. For these reasons, divorcees also agree that they, too, hate divorce.

In an effort to be of some help, however, we will briefly answer some of the most common questions regarding divorce and remarriage.

What constitutes the legitimate ending of a marriage?

The following are biblical grounds for divorce:

1. Death (Rom. 7:2–4; 1 Cor. 7:39)
2. Adultery (Deut. 22:22; Matt. 5:32)
3. Non-Christian files for divorce and leaves (1 Cor. 7:10–24)
4. Sexual immorality/*porneia* (Matt. 5:32; 19:9)
5. Treachery or treasonous betrayal (Mal. 2:14–16)
6. Hardness of heart (Matt. 19:8; Mark 10:5)

What should church leaders do if my Christian spouse insists on divorcing me?

Investigate grounds, possible discipline, with the goal of saving the marriage.

- He [Jesus] said to them, “Whoever divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery.” (Mark 10:11–12)
- The woman who has a husband is bound by the law to her husband as long as he is lives. (Romans 7:2–3)
- Now to the married, I command, yet not I but the Lord: A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife. (1 Corinthians 7:10–11)
- Are you bound to a wife? Do not seek to be loosed. (1 Corinthians 7:27)

Does this mean people must endure abusive relationships?

No. In places like 1 Peter 3:7, the Bible commands men to love their wives and not be harsh with them. If there is abuse, the victim(s) must be separated from the abuser to a safe place. If the abuser does not get help and show complete change of mind and behavior, then divorce on grounds 5 and 6 above would be met for a possible divorce.

Am I required to take back my spouse after they have committed adultery?

No, in light of grounds 2 and 4 above. If someone does reconcile with an adulterating spouse, they are extending much grace, which by definition is not required but is noble.

Can I remarry if my spouse dies?

Yes. (Rom. 7:2–4; 1 Cor. 7:39)

Can I remarry after a divorce that occurred because my spouse was an adulterer?

The parameters for remarriage are as follows:

- The innocent party of a divorce due to adultery may remarry but not the person guilty of adultery.

Jesus replied, “‘You shall not murder,’ ‘You shall not commit adultery.’” (Matt. 19:18)

In the house His disciples also asked Him [Jesus] about the same matter. So He said to them, “Whoever divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery.” (Mark 10:10–12)

Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery. (Luke 16:18)

- A believer is divorced by an unbeliever who leaves him or her.

But if the unbeliever departs, let him depart; a brother or sister is not under bondage in such cases. But God has called us to peace. (1 Cor. 7:15)

- Lastly, if someone was divorced as a non-Christian and later became a Christian, it is possible for them to marry another Christian.

What if I divorced my spouse because of domestic violence, child abuse, or abandonment—can I remarry?

While you may be free to remarry, you first will require pastoral or professional help or both. You need to recover from your previous marriage and be careful not to enter into another unhealthy relationship.

In closing, these are very complicated issues. Any attempt to put a neat and tidy set of rules in place is invariably abused by sinful people who find ways to make their sin fit such grids. Therefore, God gives wisdom to the church leaders who, along with governmental laws, can help make these decisions. Ultimately, none of these kinds of questions can be answered for an individual case unless spiritual leaders are involved, getting both sides of the story, to carefully and prayerfully come to a wise decision. We have done this many times in our years of ministry together and rarely counsel someone to seek a divorce. We always work toward repentance and reconciliation while acknowledging that sometimes those things simply do not occur and we have to do the best with the situation we have.

Appendix IV

Marriage to an Unbeliever

The Bible commands Christians not to marry non-Christians (2 Cor. 6:14). But it can happen in a number of ways.

Sometimes Christians sin and marry non-Christians.

Christians believe they are marrying other Christians, but over time the believers discover their spouses never actually were Christians, or that they had turned their backs on God and decided not to live as Christians.

Two non-Christians marry, but one spouse converts while the other does not.

What the believing spouse is supposed to do in marriage with an unbelieving spouse can become complicated and painful. As a ministry couple, this scenario is a reality for some people we love very much. And although in this book we cannot cover this subject in detail, we did want to give some counsel in an effort to encourage and serve those Christians who are married to non-Christians.

In the Bible, the places you will want to study most intently are 1 Peter 3:1–6 and 1 Corinthians 7:12–16. Also, the book of Esther is very helpful as it tells the story of a believing woman married to an unbelieving man and who conducted herself admirably.

Because it is God who saves, praying frequently for your spouse is key. This also will keep your heart from growing hard toward your spouse. A handful of godly friends of the same gender praying with you, and for you and your spouse, will be helpful.

You will likely need to be patient, especially if you are a believing woman married to an unbelieving man. All the studies we have read on this subject reveal the same thing—a believing man is more likely to see his unbelieving wife converted than a believing woman is to see her unbelieving husband converted.

You need to live your life as a Christian—going to church, reading your Bible, and growing in Christ. This needs to be done in a humble and considerate manner, but you cannot wait for your spouse to convert to live as a Christian. Your chief goal is to honor and glorify God. You should do this in an effort to see the conversion of your spouse and preservation of your marriage also. But if your spouse demands you sin against God or cease walking with God, then you cannot accommodate your spouse's demands, even if it tragically means the marriage will end as a result.

A few books may be of help. *Surviving a Spiritual Mismatch in Marriage* by Lee and Leslie Strobel (Grand Rapids, MI: Zondervan, 2002) tells the story of how a godly wife helped her atheist husband become a Christian and a pastor. *How Women Help Men Find God* by David Murrow (Nashville: Thomas Nelson, 2008) gives some very helpful practical advice from his extensive study of how men meet God and connect with church.

Appendix V

Sexual Behavior and Religious Belief

While what is sexually common is not necessarily sexually holy, it can be helpful to know what other people are and are not doing sexually. This is true for couples who wonder if they are abnormal compared to peers, as well as those in caring professions (such as, counselors, pastors, ministry leaders) wanting to have as much knowledge as possible about sexual practices. To gather this information, we employed a team of researchers from the Docent Research Group (www.DocentGroup.com). Their team of professors and graduate students with expertise in sociology and statistics compiled the data that composes this appendix.

They began with a summary of past research on the frequency of sex by married couples in the United States and investigated how religion mediates this outcome. Because this arena of research is relatively outdated, they then presented findings from the 2008 nationally representative General Social Survey (GSS).¹ Next, they explored masturbation frequency in the United States, particularly through the lens of religious affiliation. Because of the private nature of this topic, few studies have focused on masturbation frequency. Therefore they present findings from the 1992 National Health and Social Life Survey.²

What About Christian Couples?

Almost no studies have looked at the rates of marital sexual frequency by religious affiliation. And if they have been done, they are relatively outdated. They still provide, however, important glimpses in how religion affects sex frequency. Laumann et al. (1994) noted that religious individuals were less likely to think about sex, masturbate, have oral or anal sex, or have multiple partners.³ Evangelical Protestant adults reported the highest frequency of sex, the highest levels of satisfaction with sex, and the lowest frequency of oral and anal sex. Moreover, they were more likely to have had only one sex partner in the last year. The study suggested that religion can and does continue to influence people's sexual lives well into adulthood and marriage.⁴ Christopher and Sprecher (2000) found that "social and background characteristics, such as race, social status, and religion, were generally unrelated to marital sexual frequency, with the exception of a few modest associations, such as a Catholic background being associated with a lower frequency."⁵ The most recent work (2010) is from Michael McFarland, Jeremy Uecker, and Mark Regnerus; they analyzed religion and sex among older U.S. adults aged fifty-seven to eighty-five.⁶

McFarland et al. interpreted their findings for us:

The majority of married respondents had engaged in sexual activity at least once in the last year, and they also indicated elevated levels of sexual satisfaction. Percentage breakdowns of sexual frequency (not shown) indicated that roughly 30% of married respondents did not have sex in the last year, 25% had sex once per month or less, and 24% had sex more than once per month. Finally, over 20% of respondents aged 57–85 indicated that they engaged in sexual intercourse once per week or more.⁷

How does religion play a role in how often unmarried people have sex? McFarland noted,

First, among both men and women, those indicating low and moderate levels of attendance and integration were more likely to have had sex within the last year than those with high levels of religiosity. Second, the percentage of unmarried men that had sex in the last year was higher among men regardless of religiosity. A higher percentage of men that had high religious attendance or strongly agreed that they carry their religious beliefs into their everyday lives had sex in the last year than did women indicating the lowest levels of religious attendance and integration . . . religion shared an inverse relationship with sex in the last year, and this relationship was stronger among women.⁸

The authors concluded that religion “is largely unrelated with sexual frequency and satisfaction, although religious integration in daily life shares a weak, but positive, association with pleasure from sex.”⁹ For unmarried adults, religious integration has a negative association with having had sex in the last year among women, but not men. The take-home point is that religious affiliation seemed to better predict who would and would not have extramarital sex, rather than sexual frequency and satisfaction among married couples.

Recent Data on Marital Sex Frequency

On the basis of the Docent researchers’ survey of the literature on this topic, it appears that recent work is more difficult to find and even more difficult in terms of the influence of religion. For this reason, the findings included here are taken from the latest available

data (2008) of the General Social Survey.¹⁰ The research showed that married individuals tend to have the most sex, compared to widowed, divorced, separated, and never-married respondents.

Frequency of Sex	% Married Persons	% Married Protestants	% Married Catholics
4 or more times per week	7.1%	6.9%	7.1%
2–3 times per week	20.5%	18.6%	20.1%
1 time per week	24.3%	22.5%	25.3%
2–3 times per month		16.9%	18.4%
1 time per month	14.5%	14.5%	17.7%
1–2 times per year	7.7%	7.9%	6.9%
0 times in the past year		9.3%	11.3%
			8.4%

A More Finely Grained Look at Married Protestants

Frequency of Sex	% Fundamentalist Protestants	% Moderate Protestants	% Liberal Protestants
4 or more times per week	7.6%	10.2%	2.9%
2–3 times per week	21.3%	13.9%	16.0%
1 time per week	23.7%	19.3%	22.3%
2–3 times per month	14.7%	23.4%	22.5%
1 time per month	12.4%	18.5%	16.0%
1–2 times per year	8.9%	3.8%	8.9%
0 times in the past year	11.4%	11.0%	11.4%

To summarize, married couples in the United States are mostly having sex on a weekly basis. Protestant and Catholic couples reflect similar percentages of sexual frequency, with fundamentalist Protestant couples being the most sexually active, followed by moderate, then liberal orientations.¹¹

Masturbation in the United States

Masturbation is rarely studied, perhaps because it is viewed as such a private act.¹² In Mark Regnerus's recent book on sex and religion among American adolescents,¹³ he is only able to devote a few pages to the topic, noting that the data set he used¹⁴ did not ask respondents about masturbation or its morality. He suggested, "It seems that we too have trouble saying the word," and he called for researchers to collect more reliable data on masturbation.¹⁵

We have encountered the same trouble as Regnerus in pooling together the existing literature on masturbation. Even large surveys with the explicit intention of measuring sexual behaviors and attitudes rarely discuss masturbation, and when they do, respondents are not asked how often they masturbate, but rather whether they have ever masturbated or if they have masturbated in the last year, month, or week. The sole exception, and the most famous and comprehensive study of human sexuality in the last twenty years, is the Chicago study by Laumann.¹⁶ In 1992, they conducted a nationwide survey of 3,432 American men and women between the ages of 19 and 59. Even this study, however, cited by many as the best source for data on sexual conduct among Americans, only allowed respondents to state the category which best fit their masturbation frequency.¹⁷ We cannot determine a mean frequency of masturbation from this kind of data.¹⁸

These surveys are also limited because they often focus on small, specific subsamples of the broader population. The best update of Laumann's study is the National Social Life, Health, and Aging Project (NSHAP). Unfortunately, this study only focused on adults aged 57 to 85, so it adds nothing to our understanding of sexuality among younger and middle-aged adults. Other studies of sexual activity that include masturbation measures analyze non-U.S. samples or only look at college students.¹⁹ An additional problem with current

masturbation data is that, since it is self-reported and socially taboo, many researchers are concerned that it is underreported.²⁰ Even with these poor and limited measures, we are able to see clear patterns of masturbation by gender, religion, marital status, and age. The data presented here are either from previous studies or from our own analysis of the National Health and Social Life Survey.²¹

General Trends

According to 1992 data from the National Health and Social Life Survey, about half (50.31 percent) of the sample did not masturbate at all in the previous year.²² This means that one-half of the sample did masturbate. These trends are markedly different by gender. According to the National Health and Social Life Survey, 29 percent of men aged eighteen to twenty-four masturbate at least once a week, compared to 9 percent of eighteen to twenty-four-year-old women.²³ The average age that individuals first begin masturbating also varied by gender. Leitenberg and colleagues (1993) reported that the average man first masturbates at 13.45 years and the average woman begins at 12.75 years.²⁴

What About Christian Masturbators?

In general, the research showed that religious individuals do masturbate, though they are less likely to do so than the nonreligious, and when they do masturbate, it is less frequently. Most studies only look at religious affiliation, rather than any measure of religiosity, such as frequency of church attendance or specific beliefs. According to these studies, slightly less than one-fifth of conservative Protestant (or “evangelically oriented”) men, regardless of age, masturbate weekly, down from about three-tenths (28 percent) of mainline Protestant men, one-quarter (25 percent) of Catholics, and four-tenths (38 percent) of nonreligious men.²⁵ One-half of

conservative Protestant men did not masturbate in the last year, compared to one-third of those with no religious affiliation and one-third of mainline Protestant men. Additionally, fundamentalist Protestants are less likely to report any masturbation over the last year than Catholics, moderate Protestants, and those without religious affiliation.²⁶ This pattern also holds for women. A little more than two-thirds (68.5 percent) of conservative Protestant women reported no masturbation in the past year, compared to 58 percent of mainline Protestants, 63 percent of Catholics, and 45 percent of women with no religion.

Another measure of religion is frequency of church attendance. About one-quarter (24.95 percent) of those who attend church at least “almost every week” reported masturbating once a month or more, compared to about four in ten (37.29 percent) of those who never attend church. Of those who attend church once a week or more, 57 percent reported not masturbating in the last year, compared to 46.61 percent of those who never attend church. These numbers become less different when looking only at men. Among men only, 38.65 percent of those who attend church at least “almost every week” report masturbating at least once a month, compared to 49.37 percent of men who never attend church. Additionally, 39.88 percent of those who attend church once a week or more reported not masturbating in the last year, compared to 37.55 percent of those who never attend church.

These numbers can be further broken down by marital status. 44.2 percent of married men who attend church once a week or more reported not masturbating in the past year, compared to about 44.1 percent of men who never attend church and 43.6 percent of all married men. This implies that church attendance is not a large determinant of masturbating behaviors in the lives of married men. There is slightly more difference when looking at religious

affiliation. Of married men, more than one-half (54.6 percent) of conservative Protestants reported not masturbating in the last year, compared to one-third (34.6 percent) of mainstream Protestants, almost two-fifths (38.0 percent) of Catholics, and more than one-third (35.8 percent) with no religious affiliation. On the other end of the spectrum, among married men, about one in ten (9.7 percent) conservative Protestants reported masturbating once a week or more. In comparison, 15.9 percent of mainstream Protestant married men, two in ten (19.8 percent) Catholic married men, and about one-quarter (25.6 percent) of married men with no religious affiliation reported masturbating once a week or more.

Among conservative Protestant men by marital status, the most masturbation is seen among the never married. About one in five (20 percent) married conservative Protestant men reported masturbating more than once a week.

- York: Macmillan, 1982), <http://www.wcsap.org/advocacy/PDF/MaritalRapeDekota.pdf>.
72. Tim Ross, "Rape Within Marriage Is 'Impossible,' Claims Muslim Cleric," *The Telegraph*, October 15, 2010, <http://www.telegraph.co.uk/news/newsttopics/religion/8064571/Rape-within-marriage-is-impossible-claims-Muslim-cleric.html>.
 73. Laura L. O'Toole and Jessica R. Schiffman, eds., *Gender Violence: Interdisciplinary Perspectives* (New York: New York University Press, 1997), 102.
 74. Ibid.
 75. Ibid., 246.

Chapter 11

1. Wayne Cordeiro, *Leading on Empty* (Minneapolis, MN: Bethany House, 2009); Archibald D. Hart, *Adrenaline and Stress* (Nashville: Thomas Nelson, 1995); and Archibald D. Hart, *Unmasking Male Depression* (Nashville: Thomas Nelson, 2001).
2. Wayne Cordeiro, *Leading on Empty* (Minneapolis, MN: Bethany House, 2009).

Appendix V

1. The GSS is widely regarded as the single best source of data on societal trends. It contains a standard "core" of demographic, behavioral, and attitudinal questions, plus topics of special interest. Many of the core questions have remained unchanged since 1972 to facilitate time-trend studies as well as replication of earlier findings. The GSS takes the pulse of America, and is an unusual and valuable resource. It has tracked the opinions of Americans over the last four decades.
2. For more information, see <http://cloud9.norc.uchicago.edu/faqs/sex.htm>.
3. Edward O. Laumann, John H. Gagnon, Robert T. Michael, and Stuart Michaels, *The Social Organization of Sexuality: Sexual Practices in the United States* (Chicago: University of Chicago Press, 1994).
4. See Edward O. Laumann, John H. Gagnon, Robert T. Michael, and Stuart Michaels, *The Social Organization of Sexuality: Sexual Practices in the United States* (Chicago: University of Chicago Press, 1994); and Edward O. Laumann, Robert T. Michael, and Gina Kolata, *Sex in*

- America: A Definitive Survey* (New York: Warner Books, 1994).
5. F. Scott Christopher and Susan Sprecher, "Sexuality in Marriage, Dating, and Other Relationships: A Decade Review," *Journal of Marriage and Family* 62, no. 4 (November 2000): 1002, doi: 10.1111/j.1741-3737.2000.00999.x.
 6. Michael J. McFarland, Jeremy E. Uecker, and Mark D. Regnerus, "The Role of Religion in Shaping Sexual Frequency and Satisfaction: Evidence from Married and Unmarried Older Adults," *Journal of Sex Research* 47 (March 26, 2010): 1–12, doi: 10.1080/00224491003739993.
 7. Michael J. McFarland, Jeremy E. Uecker, and Mark D. Regnerus, "The Role of Religion in Shaping Sexual Frequency and Satisfaction: Evidence from Married and Unmarried Older Adults," *Journal of Sex Research* 47 (March 26, 2010): 6. It is important to note that individuals who said they were Baptist or nondenominational Christian were classified as Evangelical Protestants, while those stating other Protestant denominations (Episcopalians, Methodist, etc.) were classified as Mainline Protestants.
 8. Michael J. McFarland, Jeremy E. Uecker, and Mark D. Regnerus, "The Role of Religion in Shaping Sexual Frequency and Satisfaction: Evidence from Married and Unmarried Older Adults," *Journal of Sex Research* 47 (March 26, 2010), 9–10.
 9. *Ibid.*, 1.
 10. The findings reported here were calculated by a Docent researcher using publicly available data from the 2008 General Social Survey (GSS), accessible online here: <http://www.norc.org/GSS+Website>. Data were weighted appropriately.
 11. This was calculated based on which group had the highest percentage in the "weekly" through "four times a week or more" categories.
 12. Edward Laumann discusses the difficulty of getting government funding to ask about masturbation. He says that government officials reason "that masturbation was a private matter." Edward O. Laumann, Robert T. Michael, and Gina Kolata, *Sex in America: A Definitive Survey* (New York: Warner Books, 1994), 28.
 13. Mark D. Regnerus, *Forbidden Fruit: Sex and Religion in the Lives of American Teenagers* (New York: Oxford University Press, 2009).
 14. The National Study of Youth and Religion (NSYR), <http://www.youthandreligion.org/>.

15. Mark D. Regnerus, *Forbidden Fruit: Sex and Religion in the Lives of American Teenagers* (New York: Oxford University Press, 2009), 116.
16. See Edward O. Laumann, John H. Gagnon, Robert T. Michael, and Stuart Michaels, *The Social Organization of Sexuality: Sexual Practices in the United States* (Chicago: University of Chicago Press, 1994); and Edward O. Laumann, Robert T. Michael, and Gina Kolata, *Sex in America: A Definitive Survey* (New York: Warner Books, 1994).
17. These categories are zero times in last year, one to two times a year, three to five times a year, every other month, once a month, two to three times a month, once a week, several times a week, every day, and more than once a day.
18. Another limitation of this data is how dated it now is.
19. These countries include Sweden (see Stuart Brody and Rui Miguel Costa, "Satisfaction (Sexual, Life, Relationship, and Mental health) Is Associated Directly with Penile-Vaginal Intercourse, but Inversely with Other Sexual Behavior Frequencies," *The Journal of Sexual Medicine* 6, no. 7 (2009): 1947–1954) and Great Britain (Makeda Gerressu, Catherine H. Mercer, Cynthia A. Graham, Kaye Wellings, and Anne M. Johnson, "Prevalence of Masturbation and Associated Factors in a British National Probability Survey," *Archives of Sexual Behavior* 37, no. 2 (2007): 266–278, doi: 10.1007/s10508-006-9123-6). The college student studies are Melissa A. Farmer, Paul D. Trapnell, and Cindy M. Meston, "The Relation Between Sexual Behavior and Religiosity Subtypes: A Test of the Secularization Hypothesis," *Archives of Sexual Behavior* 38, no. 5 (2008): 852–865, doi: 10.1007/s10508-008-9407-0; and Harold Leitenberg, Mark J. Detzer, and Debra Srebnik, "Gender Differences in Masturbation and the Relation of Masturbation Experience in Preadolescence and/or Early Adolescence to Sexual Behavior and Sexual Adjustment in Young Adulthood," *Archives of Sexual Behavior* 22, no. 2 (1993): 87–98.
20. Carolyn J. T. Halpern, J. Richard Udry, Chirayath Suchindran, and Benjamin Campbell, "Adolescent Males' Willingness to Report Masturbation," *Journal of Sex Research* 37, no. 4 (November 2000): 327–332, <http://www.jstor.org/stable/3813129>.
21. For more information, see <http://cloud9.norc.uchicago.edu/faqs/sex.htm>.
22. All data in this section is from Docent's analysis of the National Health and Social Life Survey (1992) unless otherwise stated.

23. Figure from Edward O. Laumann, Robert T. Michael, and Gina Kolata, *Sex in America: A Definitive Survey* (New York: Warner Books, 1994), 158.
24. Harold Leitenberg, Mark J. Detzer, and Debra Srebnik, "Gender Differences in Masturbation and the Relation of Masturbation Experience in Preadolescence and/or Early Adolescence to Sexual Behavior and Sexual Adjustment in Young Adulthood," *Archives of Sexual Behavior* 22, no. 2 (1993): 87–98. Sample was 280 respondents from two "Introduction to Psychology" classes.
25. Edward O. Laumann, John H. Gagnon, Robert T. Michael, and Stuart Michaels, *The Social Organization of Sexuality: Sexual Practices in the United States* (Chicago: University of Chicago Press, 1994), 533. Also replicated in Docent's own analysis.
26. Melissa A. Farmer, Paul D. Trapnell, and Cindy M. Meston, "The Relation Between Sexual Behavior and Religiosity Subtypes: A Test of the Secularization Hypothesis," *Archives of Sexual Behavior* 38, no. 5 (2008): 852–865, doi: 10.1007/s10508-008-9407-0.