

The Marriage Coordinator's Handbook

Published by the Pastoral Department of the Taiwan General Assembly of True Jesus Church

Foreword

This publication is intended for marriage coordinators appointed to a three-year term, providing them a handbook as they take on the position, also providing related materials and resources regarding matchmaking, to supplement and support marriage coordinators' work in caring after the unmarried brothers and sisters in the Lord.

Pastoral Dept of the General Assembly of Taiwan
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I. Looking Back and Beyond

A. Improvements through time:

1. The earliest marriage coordination system documented traces back to 1937 – during the period of Japanese occupation – at the 13th National Church Conference (NCC) in Taiwan. At the time a proposal was passed establishing a case for promoting marriage within the church. The branch churches in Taiwan had set up a seven-member “matchmaker service,” similar to today’s marriage coordinator. At the time they also requested all church ministers and councils to assist.
2. In 1949 at the 25th NCC in Taiwan, a proposal passed to appoint a minister at each local church to be the marriage coordinator.
3. In 1953 at the 28th NCC in Taiwan – research focusing on youths of marriageable age was conducted, resulting in the creation of profile booklets for each of the three regions – Taipei, Taichung, and Chiayi – available to those inquiring.
4. In April 1973, the General Assembly of Taiwan established the “Marriage Coordinators Service Center” with 15 members. It also set up “marriage coordinators” at each of the local churches, in an active, full-fledged effort to help the youths of marriageable age.
5. The overall plan of the marriage coordination process is currently handled by the Taiwan GA Pastoral Department, which has established the Marriage Counseling Committee. Marriage coordinators at each local church will be involved in practical matters of the marriage coordination work.

B. Marriage Statistics Table (1998-2001) For Reference Only

		North	Central	South Central	South	East	West	Total
1998	Married in Lord	42	22	16	13	11	12	116
	Married unbeliever	9	12	10	4	2	11	48
1999	Married in Lord	25	24	15	14	3	9	90
	Married unbeliever	8	15	3	8		5	39
2000	Married in Lord	31	22	11	15	15	16	110
	Married unbeliever	3	8		2	1	7	21
2001	Married in Lord		9		9	7	13	38
	Married unbeliever		4		4		4	12
Total	Married in Lord	98	77	42	51	36	50	
	Married unbeliever	20	39	13	18	3	27	

- The table is based on actual data from local church surveys
- Since part of the report is incomplete, and some churches have not sent back the surveys, this data is to be used only for reference
- The diagonal lines in the table indicate instances where relevant data has not been gathered

C. System and Organization

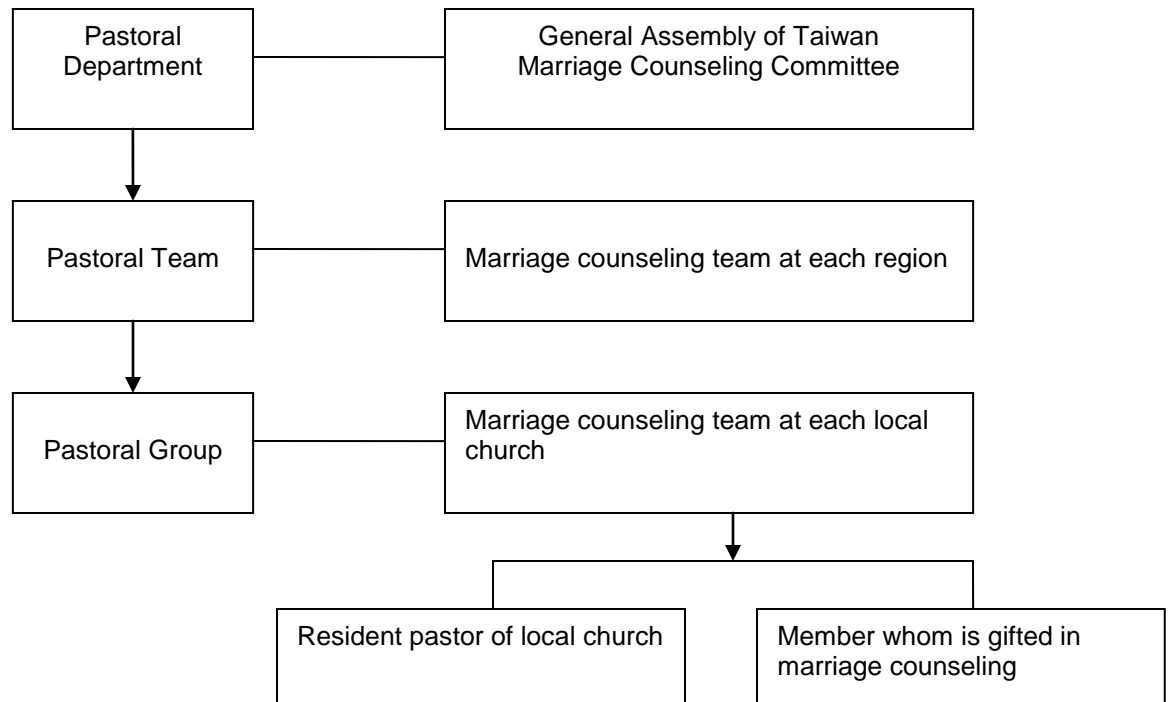
1. System

According to Marriage Counseling Committee Rule #6: “Every local church should have 1 to 2 marriage coordinators appointed by the church council for a 3-year term, without term limits.”

Coordinator duties are as follows:

- a. Implement marriage counseling committee decisions.
- b. Work with area churches in compiling and updating information on youths of marriageable age every six months, and transmitting entire information to churches in region.
- c. Attend and participate in GA- or regionally-sponsored marriage coordination retreats and related activities.
- d. Report status of marriage coordination work to church council every three months.
- e. Be actively concerned for brothers and sisters marrying in the Lord.
- f. Counseling and handling marriage ceremony arrangements and related matters.

2. Organization



3. Goal

- a. To move from solely matchmaking to engaging in marriage counseling.
- b. To move from advocating marriage-related care to setting up a marriage counseling system.
- c. To move from a one-dimensional towards a multi-dimensional program for marriage support.

II. Techniques

A. Understanding the innermost feelings of young people

1. Unmarried youths' stance on marriage:
 - a. Open-minded – becoming more open-minded towards relationships
 - b. Liberal – love whomever I want; date freely
 - c. Competitive – in a world of relationships, one does not want to fall behind or seem inadequate
 - d. Problem avoidance – seeing only the good but not the bad
2. Unmarried youths' criteria in selecting potential spouses:
 - a. Character – using outer appearance as the deciding factor
 - b. Family background – using background as deciding factor
 - c. Occupation – using income as deciding factor
 - d. Health – using state of body and mind as deciding factor
 - e. Faith – using faith as deciding factor
 - f. Education – using educational level as deciding factor
3. Unmarried youths' view on the marriage coordination system:
 - a. Old-fashioned – the marriage coordination system is not with the times
 - b. Fear – one might be easily hurt by going through a marriage coordinator
 - c. Disappointment – person introduced is rarely what you had in mind
 - d. Taking advantage of program – more choices bring about more opportunities
 - e. Putting up with it – forced to try matchmaking due to parents' insistence
4. Unmarried youths' opinions of marriage coordinators:
 - a. They should not judge a person's faith based on his/her marriage preference
 - b. They are not discerning enough
 - c. They should not be too heavy-handed
 - d. They should not make casual inquiries but fail to follow up
 - e. They should not insist in asking why one party rejected the other
 - f. They should not ask for a response in public
5. Unmarried youths' expectations of the marriage coordinator – learning from the model of Abraham's servant (Gen 24):
 - a. Carries a heart of conviction – Faithfulness
 - b. Honest and responsible – Sincerity
 - c. Loves it and everything that comes along with it – Love
 - d. Relies on God in their work – Faith
 - e. Conviction to accomplish mission – Endurance

6. Unmarried youths' dialogue with marriage coordinator:

The eraser in the shop window wonders – why don't the pencil and pencil sharpener get along? The sharpener [marriage coordinator] says, "The pencil is too difficult to sharpen." The pencil [unmarried youth] says, "It's because you caused me pain by over-sharpening..."

Being in between the unmarried youths and the marriage coordinators, my feeling is like that of the eraser in the shop window. I wish for more transparency of the intention between the two sides, so that they can understand and then accommodate each other. As marriage coordinators, once you take the time to really understand our young people, you may begin to hear the voices of their hearts!

Youth: Hopes and fears

- a. "My older sister suffers from polio but marriage coordinator X introduced her someone who is mentally challenged, without considering the needs of the two sides. She was disheartened by the introduction."
- b. "You are not young anymore, so you shouldn't be so picky."
- c. "We have just met but the marriage coordinator kept asking, 'When will you get engaged? He is a good brother...' Not wanting to become frustrated, I had no other option except to say 'No.'"
- d. "I don't know why, everyone in church knows that I am dating a certain brother ... There are even rumors that I am about to be engaged. Is it possible that it was our marriage coordinator...?"
- e. "Perhaps you may feel that it is natural for people to get married as they come of age and there is nothing to feel ashamed of. But as youths, we naturally shy and uneasy about it. We really don't want people discussing who I am seeing, especially when things are still uncertain."

Marriage Coordinator: I want let you know...

- a. "If you are not interested in a person that I introduce to you, please do not blame us, discuss it publicly, or criticize our mistakes. The ultimate decision is up the youths after all. Please keep an open mind when you are introduced. That way you will also feel less pressured. Mostly importantly, please appreciate the efforts of the marriage coordinators."
- b. "The other day, I tried to introduce someone to a sister and she told me "maybe later." I did not know what she meant. It was only after the fact that I found out that she was being shy. She did not intend to decline an introduction. Dear youths, please say what you mean. Speak what is on your mind, and honest with us."
- c. "Don't worry, marriage introduction today is not as inflexible as it had been traditionally. You should let us know which method suits you best, we need your inputs."
- d. "Please evaluate yourself first before you evaluate others. Have you given yourself a fair estimate? Know yourself, then you will know what you are looking for."
- e. "During a formal introductory meeting, did you pay attention to your appearance? It is important that you show respect to the other person and to the formal introductory meeting. Have you, in your nonchalance, neglected to consider the feelings of the other person?"
- f. "Among Jesus' disciples, there were fishermen, tax collectors, and others who were despised by society in their time. They were people who did not have social status nor impressive family backgrounds. Why was it that the Lord chose them? Youths, what do you emphasize?"
- g. "A person who put God first has a mature character; a person who loves himself first can then love others. He who knows to pursue his goals, may pursue others. Such person knows how to cherish each opportunity. He even knows how to seek out opportunities and expresses himself appropriately. In love, there is not fear."
- h. "A marriage brings together two families. Have you shown respect to your parents by informing them and gaining their permission before you proceed? Neglecting to first inform the parents, can lead to much difficulty."

- i. “Believe that God shows no partiality. Even though men are selfish but God is the unchanging creator yesterday, today and forever. He will provide. In your prayers, ask the Lord to give you a heart of peace and patience while you wait and go through this difficult period of your life.”
- j. “When you are deciding on a date for the engagement and wedding ceremony, you should contact your marriage coordinator in advance, to allow us make plans to attend.”

Youths: Thank you for your labor...

- a. “Even though I have seen, heard and even experienced many “there-is-room-for-improvement” marriage coordinators, but I believe sometimes we also misunderstood marriage coordinators. In addition, because of our own immaturity, sometimes others’ concerns feels like pressure to us, and others’ zealously are taken as meddling. We are emotionally fragile, so we refuse to experience difficulties that might help us grow. Even though we hope that others would care for us but at the same time, we are afraid. When we encounter one setback, we are quick to deny other opportunities, fearing that we might get hurt again. We resort to isolating ourselves in dejection.”
- b. “There are a limited number of marriage coordinators in church and the youths that they personally know are also limited. We youths really hope that the already married big brothers and sisters can help us. Because we are closer in age and thoughts it would be easier for us to communicate, to tell them what is really on our mind.”
- c. One of the youths expresses his gratitude: “X marriage coordinator told me: ‘This youth is good in every way. The only short coming is that he rarely comes to church. I am not sure if you can accept this introduction ... The dress you are wearing is not very suitable for you. Let me give you a ride home to change...’” “This marriage coordinator, who is neither a relative nor an old family friend, has always shown concerns for me.” Another thankful expressed the same sentiment: “When the marriage coordinator brought up the idea that I and a brother may get engaged, my mother initially resisted. Thanks to her help...”

Marriage coordinator: I hope to do my best in helping the youths

- a. “After hearing the expectations from the youths have towards use, I feel that we play such an important role and we should cherish the task that has been given us. We should regularly attend seminars and cultivate ourselves. Thank God, in recent years many youths have began to participate in the work of marriage coordinators. I believe the common mistakes of the past will gradually disappear.”
- b. “When God made humans, he made the same number of male and female. But in present day church there are fewer brothers than sisters. Some people say that there are many more sisters so brothers can be more selective. On the other hand, sisters should just accept that fact and not be picky. Actually, according to statistics of our church, there are just as many brothers as sisters. Some people have suggests that, since some sisters and/or their parents expect brothers to own a house before marriage, many brothers are encouraged to devote their time and energy in their careers and, therefore, rarely come to church. Is this true?”
- c. “Some sisters made this heart-felt comment: “Brothers want to marry a beautiful wife. But me...” Even though people are born with different degrees of physical attractiveness, what is more important is that we put in our own efforts. There is nothing wrong with having good conduct, good mannerism, and paying appropriate attention to your appearance to become more pleasing and attractive. There is a saying that goes, ‘There is no wrong in being ugly, only lazy.’ Do you have faith in yourself and have you accepted yourself?”

Eraser’s remarks...

After hearing thoughts from both sides, we believe: As long as we are willing to change ourselves and strive forward, we can work together seamlessly. We also ask the true and successful matchmaker – Jesus – to listen to our prayers: May the anxious youths understand their path and find a suitable spouse soon, and may our marriage coordinators, who truly care for the youths, possess spiritual wisdom in guiding our youths into wonderful marriages in the Lord. After writing

this much, the eraser sitting in front of a window hopes: if the pencil and pencil sharpener can... what a blissful picture that would be?

B. Strong Sense of Mission

1. "Marriage" is one of the most important events in a persons' life. The marriage coordinators of our church have the important mission of ensuring the continuation of the heritage of our holy nation in the 21st century.
2. If marriages formed are in the Lord, households can be established in the Lord, and the next generation will be brought up in the Lord (Micah 2:15)
3. A failed marriage and a destructed faith is a tragedy for the person, the family, the church and the society.
4. The spirit a marriage coordinator must have
 - a. Self-cultivate through prayers
 - b. Rely and trust in the Lord, with a heart of love, care, compassion, persistence, zeal, and peace.
5. Marriage coordinators need to be equipped with
 - a. Professional ethics
 - b. Professional discipline
 - c. Ability to gather and utilize information
 - d. Understanding of the youths' psychology and thoughts
 - e. Acting in accordance with the truth of the church

C. Principles of marriage coordination and communication skills

Having good communication skills is essential to the work of a marriage coordinator. Sometimes inappropriate words can lead to bad feelings and misunderstandings causing the work to be counterproductive. Pray for the Lord to guide you in this work, pay attention to the keys and principles of introduction at every stage, together with good communication skills, I believe you can help bring together young couples whom have been arranged by God for marriage.

1. Principles of a marriage coordinator's work
 - a. Before an introduction, the marriage coordinator should learn the basic information of the youth he or she is introducing. Not being about to answer even basic questions about the youth gives the impression that you are irresponsible.
 - b. You should first ask permission of the parents and work under the premise of the parents' approval.
 - c. To begin an introduction, you should first ask the brother and only after the brother agrees then you ask the sister.
 - d. Be mindful to also show care to the youths who are weak in faith, but be cautious when helping those who have strayed far from the fold for sometime.
 - e. Do not introduce multiple people to one person and ask him and her to choose among them.
 - f. Do not treat the process as a competition. You should not, knowing that someone is already introduced to someone, interfere and say to them that you will introduce them to someone better.
 - g. The person being introduced has the right to decide. Marriage coordinator should not, because of repeated refusal, criticize or blame the brother or sister.
 - h. If an introduction goes on for sometime but is ultimately not successful, the brother or sister involved and their parents may form negative opinions of the other person, even saying harsh words about them. If these words come to a marriage coordinator, keep it to yourself and do not

mention them to others and especially not to the other person involved. Just say “It did not work because he/she is not the person God meant for you to marry. Let us continue to look.”

- i. When people from different ethnic backgrounds join in marriage, there may be many cultural differences. The marriage coordinator must first find out these customs and communicate with both sides.
 - j. The work of introduction must be carried out in secret. Before a relationship becomes a committed one, the marriage coordinator must keep it confidential in order to protect the brothers and sisters involved, in case the introduction is ultimately unsuccessful.
2. Actual examples of conversations

a. Conversation with the parents

The work of introduction must commence under the approval of parents and it needs to start with contacting the brother’s side by phone. If he or she is the only believer in the family, it may not be easy to communicate with the parents. If that case, depending on the particular situation, you may contact the brother directly.

b. Conversation with the brother’s parents

- i. Marriage coordinator: “Hello! Are you the mother of brother so-and-so? I am a marriage coordinator from church. I want to introduce a sister to him. May I ask if he is currently in a relationship?”
- ii. Parent: “Yes, he is communicating with a sister but my son is not very proactive about it. What is the basic information on the sister you have in mind...?”
- iii. Marriage coordinator: “I am sorry. I cannot tell you. The church’s principle is that the first to be introduced should have priority. Only when one introduction ends can we begin another. If that introduction is not successful, contact me. My phone number is...”
- iv. Marriage coordinator: “Hello! I want to introduce a sister to your son. Her age, education and occupation are...”
- v. Parent: “It is hard to be parents nowadays. Children have a mind of their own. If he/she agrees then I don’t have an opinion.”
- vi. Marriage coordinator: “Then let us give it a try. We should pray for God to guide them.”

c. Conversation with the parents of sister

- i. Marriage coordinator: “Hello! Is this the mother of XX sister? I want to introduce a brother....”
Mother: “Oh, finally someone cares! I have already prayed for my daughter for so long!”
Marriage coordinator: “It’s not that we don’t care, it’s just that we need to find someone who is suitable for her first! So this brother is...”
Parent: “Then please go ahead thank you! Thank God!”
- ii. Marriage coordinator: “There is a suitable candidate I want to introduce to...”
Parent: “Thank you for your thought. My daughter is still young. She doesn’t want to get married yet.”
Marriage coordinator: “Is this your opinion or hers?”
Parent: “Both!”
Marriage coordinator: “The brother is not in a hurry to get married either. Why don’t we let them get to know each other first and go from there? Sometimes, once you let an opportunity go, the next one might not come around for awhile!”
Parent: “Well, okay, I will talk to my daughter about it.”

d. Conversation with the youths being introduced

i. Brother

Marriage coordinator: "I am a marriage coordinator and I want to introduce a sister to you. This is her basic info."

Brother: "She has such good background and education. I am afraid that I am not good enough for her."

MC: "The most important factor in marriage in the Lord is submission to God's arrangement. The other criteria are not absolute."

Brother: "Okay, if the sister agrees, I will give it a try!"

ii. Sister

MC: "I want to introduce a brother. I want to tell you about his basic information first."

Sister: "Does he attend church often? Is he fervent in holy work?"

MC: "Due to the nature of his job, sometimes it is not easy for him to attend service but his faith is not bad."

Sister: "When I choose my spouse, the most important factor to me is his faith and character. Please introduce me someone who is fervent in holy work."

MC: "In a marriage, if the stronger in faith can help strengthen the weaker one, isn't that pleasing to God as well? This brother has good character. Why don't you try to get to know each other and then see?"

Sister: "Well, okay. Then please arrange for me. Thanks!"

e. Conversation with someone who is shy in expressing their interest (usually sisters)

By the word of the mouth or through observation, a marriage coordinator noticed that a certain sister has a brother in mind but is afraid to reveal it. MC should proactively approach for her but should not directly reveal her secrets. Instead, introduce them through the normal procedure.

i. (Wrong) MC: "I heard that you are fond of someone. Let me try to figure out what he thinks, okay?"

ii. (Correct) MC: "I feel that this person is suitable for you. Is it okay for me to introduce you?"

When a person who is interested someone is afraid of revealing his feelings due to fear of rejection and seeks help from a marriage coordinator, do not directly relay his desire but say that you yourself think they are suitable and that's why you are introducing them.

iii. (Wrong) MC: "XX sister says that she is interested in you. I don't know if you are willing to give it a try?"

iv. (Correct) MC: "I think that sister XX and you would be a good fit. Can I introduce you to her?"

When an introduction is not successful, comfort the parties with "He/She is not whom God have in mind for you, so they are missing out on the blessing of becoming your other half!"

3. Formal marriage proposal to the parents

a. The brother's family and marriage coordinator should visit the sister's family together and discuss engagement arrangements.

b. Engagement ceremony should be arranged by the sister's church. Wedding ceremony should be arranged by the brother's church. This information should be relayed to the parents on both sides at the time engagement at the formal proposal.

- c. The time and place of engagement should be discussed at the time of formal proposal. Then the parents can contact their respective local churches. The engagement ceremony is normally held in the sister's home. When necessary the ceremony can be held at the sister's church.
 - d. Before the formal discussion about engagement, marriage coordinator should telephone the sister's parents to inquire about the amount of dowry and marriage pastries they expect. This information should be relayed to the brother's side so that his parents can prepare.
 - e. Whether the sister's family accepts dowry or not is up to the family. Marriage coordinator can relay the information to the brother's side but should not provide his or her opinion.
 - f. Actual example of conversations
 - i. (Wrong) MC: "Are you accepting that much dowry? It seems like you are selling your daughter!"
 - ii. (Wrong) MC: "People nowadays don't accept dowry. I am afraid that if you ask that much, the brother's side will not be able to afford it."
 - g. MC should ask the sister's side to see whether there should be a tea ceremony at the engagement ceremony. If so, relay the information to the brother's side to remind the brother's family to prepare red envelopes.
 - h. If the brother or sister came to believe by himself or herself and his or her parents are still unbelievers, be especially careful. Do not give in to customs that go against our beliefs. However, be gentle in speech, so that the ceremony can be completed smoothly. Sometimes, the marriage coordinator and the believing parents need to be flexible. When the unbelieving parents speak with harsh words, we should hold our peace.
4. Engagement Ceremony
- a. During the engagement ceremony, the marriage coordinator serves as the master of ceremony for the exchange of rings. (Rings goes on the left for brother and on the right for sister). Engagement gift and jewelry will be exchanged by the parents on both sides. The marriage coordinator should not be involved in the exchange of gifts.
 - b. During the engagement ceremony, the ministering pastor should encourage the couple that engagement is not the same as marriage. They need to remain holy in order to hold their marriage ceremony in church and to receive God's blessings.
 - c. It is recommended that the wedding be held within 3 months of engagement. If the interval period is too long, regrettable things might happen that would preclude the couple from having their wedding in the chapel.
5. Wedding Ceremony
- a. Unbelieving friends and family should not serve as groomsmen or bridesmaid.
 - b. When the matchmaker introduces the couple, if the bride's education and age is exceeds that of the grooms, do not mention the education level or age of the couple. Emphasize their faith, holy work, occupation, and the process of introduction. Emphasize that they are arranged by God.
 - c. If one of the bride and groom is yet a believer, the parents should ask an unbeliever to serve as the named matchmaker. On the other hand, if after engagement, the unbeliever believes, receives baptism, and asks to have the wedding ceremony held in the chapel, then a believer should serve as the named matchmaker. It is inappropriate for an unbeliever to speak in a marriage ceremony in church chapel.

The hardest work for a marriage coordinator is the initial introduction, the formal introductory meeting, and the formal marriage proposal to the parents. We need to be cautious in asking God to work with us in every step. Engagement and wedding ceremonies should be sponsored by the church. Marriage coordinator needs only to remind parents to contact the church for arrangements,

and should continue to ask God to guide the youths until the wedding ceremony is successfully carried out.

D. Working experiences as a Marriage Coordinator

1. The role of a Marriage Coordinator - requirements
 - a. You need to have a personality that likes to meddle with other people's business
 - b. You need to show that you are willing to care proactively
 - c. You need to have the skills to communicate effectively as an intermediary
 - d. You need to be able to find out the strengths of both parties and have the ability to make a good first impression for them
 - e. You need to know when to ask for help
 - f. You need be ready to accept failure and be willing to try again and again
 - g. You need to know that this is not the type of work in which people compete of clients and the is evaluated based on the number of successful cases
2. Doing the work of a marriage coordinator – principles
 - a. Concept
 - i. Proceed according to God's command and teachings of the Bible
 - ii. Prevent bad customs or inappropriate ceremony from entering in a godly marriage.
 - b. Attitude
 - i. Be reminded that this is a marriage between young brother and sister. It is not you who is looking for your other half.
 - ii. Your role is to help bring together a marriage in the Lord. Do not pick and choose according to your own likings.
 - c. Work
 - i. It is about being compatible. Not about matching family background.
 - ii. It is about being able to support each other. Not about romantic attraction.
3. Complete the work of marriage coordination entrusted to you – Be persistent
 - a. Remind and forewarn them to go through courtship with holiness
 - b. Filter and correctly interpret the needs and requests of the parties
 - c. Break down any unrealistic expectations of a fairy tale “they live happily ever after” ending.
 - d. Counsel the youth regarding life and adjustments before and after marriage.
 - e. Help foster good in-law relationships.
4. Steps of the actual proceeding– Guidance
 - a. Principle: First ask the brother then the sister (Be sure to inform the parents as well). Deal with the difficult part first: exchange photos first.
 - b. Provide the information regarding two families' backgrounds, faith, occupation, and strengths. (Genesis 24:34-40)
 - c. Arrange for a formal introductory meeting, including the date, place, and people involved. Allow opportunity for the two sides to communicate.
 - d. Have you allowed enough time for consideration, communication, prayer, and consideration of engagement? If the answer is still no, end the introduction tactfully.

- e. If an introduction is not successful, do not broadcast it. Encourage the parties to receive further introduction. Romans 1:10.
 - f. During an introduction, do not let too many people know.
 - g. Engagement is a betrothal. Engagement should not be canceled. (Matthew 1:18, 20, 25)
 - h. Formal marriage proposal to the parents: Communicate clearly ahead of time. Explain clearly how to send dowry, pass out marriage pastries, exchange gifts, and set dates (Regarding guidelines for the meeting of parents, engagement, and wedding, please consult the marriage counseling handbook).
 - i. Engagement: Preparatory step before the wedding. It should be simple but solemn. (Maintain holiness, stay away from inappropriateness, and fill out marriage license application)
 - j. Wedding: Holy and solemn (Express appreciation to the parents, glorify God and be blessed).
5. Notice:
- a. Do not mix in worldly customs
 - b. Give guidance to have wedding pictures taken after the wedding
 - c. The wedding gown should not be revealing
 - d. Do not be overly extravagant and wasteful
 - e. Make the process glorifying to God and benefiting to men, so that all may be edified.

E. Things to watch out for during engagement and wedding ceremonies (see VCD)

1. Please view VCD
 - a. Engagement ceremony
 - b. Wedding ceremony
2. Matters needing special attention
 - a. Wedding ceremony should be held at church, to show respect to the church.
 - b. Refrain from wearing wedding gowns that are cut too low in the front or back. If there are limited styles to choose, be sure to add on a shawl to show reverence.
 - c. A reverent heart towards God includes dressing appropriately.
 - d. A wedding in the chapel sets examples for other. The new couple should do their best to cooperate.
 - e. It is not appropriate to have a flower arch at the wedding. According to worldly customs, the arch is meant to invite ghosts and deities to enter in.
3. Preparatory period for the wedding
 - a. Maintain holiness after engagement
 - b. Adjust the attitude of entering into marriage life: adjustment of roles and getting used having to fit into multiple roles
 - c. Understand each others' and parents' personality and characters
 - d. Mediate communication between wife and husband in terms of living arrangements, in case the sister needs to prepare for job change or transfers.

4. Conclusion

The history books draw a relationship between marriage and culture. Different types of marriages lead to different history. Each marriage needs to answer to history.

III. Resources

A. Consult these individuals with questions

1. Resident pastors
2. Regional marriage coordinating pastors
3. GA Marriage counselors

B. References

1. The concept of marriage in the Bible (Pr. Gideon Huang)
2. Marriage Counseling Handbook (Pr. Che)
3. Pre-Marriage Counseling Handbook – Case studies (Pastoring Department)
4. Walk Hand-In-Hand Together (Sis Tsai)