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Marriage Transformation® is an educational service company dynamically empowering individuals, couples, and professionals to gain knowledge and skills for creating happy, unified, and lasting character-based marriages.

Note: This document is provided as a helpful character-focused resource from Marriage Transformation LLC, a relationship and marriage education and coaching company, in consultation with therapists who are Bahá'ís. It is not intended to be a substitute for the guidance of a caring marital therapist. Usually professional assistance is required to assist a marriage and the individuals involved to respond to and recover from infidelity.

An Introduction to Some Central Issues Related to Preventing and Responding to Marital Infidelity When One or Both Spouses are Bahá'ís

Guidance from the Bahá'í Writings: “The question you raise as to the place in one's life that a deep bond of love with someone we meet other than our husband or wife can have is easily defined in view of the teachings. Chastity implies both before and after marriage an unsullied, chaste sex life. Before marriage absolutely chaste, after marriage absolutely faithful to one's chosen companion. Faithful in all sexual acts, faithful in word and in deed.

“The world today is submerged, amongst other things, in an over-exaggeration of the importance of physical love, and a dearth of spiritual values. In as far as possible the believers should try to realize this and rise above the level of their fellowmen who are, typical of all decadent periods in history, placing so much overemphasis on the purely physical side of mating. Outside of their normal, legitimate married life they should seek to establish bonds of comradeship and love which are eternal and founded on the spiritual life of man, not on his physical life. This is one of the many fields in which it is incumbent on the Bahá'ís to set the example and lead the way to a true human standard of life, when the soul of man is exalted and his body but the tool for his enlightened spirit. Needless to say this does not preclude the living of a perfectly normal sex life in its legitimate channel of marriage.”

(From a letter written on behalf of Shoghi Effendi to an individual believer, September 28, 1941, quoted in *Messages from the Universal House of Justice, 1968-1973*, pp. 108-109)

Introduction

At times, you may be tempted to have an emotional relationship or sexual relations with someone other than your spouse. This could range from in-depth emotional conversations on Facebook that you are hiding from your spouse, to developing a close emotional connection with someone, to physical or oral touch, to full intercourse, or to an intermittent or ongoing affair.

The *Couples Psychotherapy Treatment Planner* defines an **emotional affair** as non-sexual behavior that involves sharing intimate feelings and thoughts with an extramarital partner, and secrecy that violates the explicit or implicit expectations of the relationship (for example: secretly sending flowers to

an extramarital partner and expressing feelings of romantic attraction; secretly spending a large amount of one-to-one time together in non-sexual encounters).

There can be various contributing factors or rationalizations for all types of affairs, including feeling disconnected from your spouse, unmet needs*, realizing that someone else finds you attractive, reconnecting with someone where infatuation used to exist, lowered inhibitions with alcohol use, sexual dependency or addiction, feeling that you deserve to participate, and many more. It is important not to blame someone else for your choices (and consequences) or make excuses. You have responsibility for your life, your body, and your decisions, including recognizing any negative feelings or thoughts about your own behavior.

* A resource for assessing and meeting needs is a Marriage Connection Module from Marriage Transformation, "Shelter from the Cold: Sharing Expectations and Meeting One Another's Needs", www.marriagetransformation.com.

Temptation and Faithfulness

When you are tempted to be unfaithful, it is an opportunity to practice the character quality of faithfulness instead. This can be challenging, as faithfulness is a high standard, but one that contributes to your happiness in the long-term. Faithfulness is being steadfast and maintaining your commitment to your spouse. You are practicing faithfulness effectively when you:

- Stay loyal and trustworthy in your speech and actions
- Keep your thoughts focused on your marriage partner as much as possible
- Respect the bond you have with your spouse and maintain the unity and integrity of your relationship
- Engage in honest consultation* and communication with your spouse

* Some information on consultation is later in the document.

You need to strengthen Faithfulness when you:

- Share or connect your time, money, body, mind, heart, or soul inappropriately with someone when you are committed to another person
- Keep secrets from your spouse

Actions that can support faithfulness, even when circumstances are very difficult, such as during a separation, can include:

- Knowing your own weaknesses and protecting yourself from being tempted
- Avoiding one-on-one contact with the opposite gender
- Spending social time with people of your same gender
- Avoiding talking to many people about your grievances against your spouse
- Avoiding physical contact with others of the opposite gender
- Seeking individual and marriage counseling
- Engaging in sincere and humble prayer (consider the Long Obligatory Prayer and the Tablet of Ahmad)
- Understanding your reasons or justifications for being tempted or acting on temptation
- Focusing on what needs to change in you

Guidance from the Bahá'í Writings: "Abdu'l-Bahá encourages us to keep our 'secret thoughts pure'. Of course many wayward thoughts come involuntarily to the mind and these are merely a result of

weakness and are not blameworthy unless they become fixed or even worse, are expressed in improper acts.” (Universal House of Justice: *Lights of Guidance*, #1220)

Infidelity

If emotional and/or sexual infidelity occurs, each spouse has a number of possible choices to make. You may choose to separate. You may dissolve your marriage and seek a divorce. However, there are also many steps and resources to assist the two of you in recovering and rebuilding the integrity of your marriage. This is especially vital to consider when you are rearing children together.

Acceptance and Forgiveness

If the unfaithful partner acknowledges that he/she did something to damage the marriage, this is a fortunate opportunity which can empower both of you to make healing changes. Your acceptance that one of you was unfaithful makes it possible for both of you to go through a process of experiencing and working through a wide range of emotions and judgments. If this work is carried out with integrity, then over time the hurt, anger, and guilt will likely decrease.

Even if the unfaithful partner does not accept any wrongdoing and decides to end the marriage in order to be with his or her new partner, the faithful spouse will still need to go through a process of working through feelings of hurt, anger, and perhaps guilt for marital failings.

In addition to acceptance, there is forgiveness. This includes self-forgiveness as well as asking for forgiveness from each other as applicable. There is also asking for forgiveness from God as part of the process too. Some aspects to address with forgiveness can include:

- The affair
- The betrayal
- Secrecy/dishonesty
- Lack of communication
- That the marriage may have had problems not effectively addressed
- That the individual spouses may have had problems not effectively addressed

Acceptance, forgiveness, and rebuilding trust take time. It also takes prayerful reflection, sincere remorse, and taking serious steps to change. With infidelity, this includes stopping the emotional or sexual relationship with the other person and exploring how to go forward with the marriage.

Forgiveness is pardoning yourself or others for saying or doing something hurtful, while giving up any desire for revenge or holding the actions against yourself or them.

You are practicing forgiveness effectively when you:

- Accept what happened as unchangeable and release your feelings of anger, resentment, or pain
- Give others and yourself the opportunity to resolve issues, reconcile, and start over anew
- Seek to understand the viewpoints of others
- Do not focus on your faults or the faults of others
- Commit to restore integrity and love in a relationship after a hurtful experience
- Know that harmony within yourself and unity with others is more important than holding onto negative feelings about the past
- Pray for assistance with pardoning yourself or the wrongdoer

You need to strengthen Forgiveness when you:

- Hold onto bitterness
- Seek revenge against someone
- Refuse to accept an apology or amends when someone else has made a mistake or make amends when you created the problem
- Hold onto grudges, resentment, and self-blame and bring the problem back up repeatedly with others
- Criticize others or yourself for words or actions

Some spouses may find that it is possible and best to begin to “forget” that the situation occurred in order to go forward. Other couples may want to remember the hurt and devastation as a protection against an affair recurring. Recognize that reaching a point of forgiveness will take time, and that going forward and rebuilding trust is a sensitive process. (see Rebuilding Trust below)

Self-Respect and Respect for Your Spouse

As you work through the process of acceptance and forgiveness, you will need to work on building or rebuilding your respect for yourselves and each other, a process that will also take time. Respect is interacting with yourself and every human being, and what you and they value, as worthy of fair treatment, consideration, and esteem.

You are practicing respect effectively when you:

- Treat your body, mind, heart, soul, and belongings, and those of your spouse and others, with dignity, care, appreciation, and gentleness
- Practice character qualities such as love, patience, courage, loyalty, thoughtfulness, helpfulness, gentleness, and courtesy with consistency, and acknowledge the character qualities that your spouse and others practice
- Speak, act, listen, and touch in ways that honor others, especially your spouse, parents, and friends, and consider their personal limits, wishes, and comfort levels
- Acknowledge the social and legal rights and personal boundaries of others
- Remember special dates, anniversaries, and occurrences in others’ lives
- Give consideration to others even when their views, experiences, and perspectives are different from your own
- Obey and follow the rules, guidelines, and laws that apply to you

You need to strengthen respect when you:

- Trample on the rights, property, boundaries, or needs of your spouse or others
- Act immorally, unethically, or illegally
- Are critical or rude toward others or yourself
- Intrude on others’ privacy
- Are superior, proud, or arrogant toward others

Some ways to show respect in this process include:

- Lifestyle changes that are spouse-oriented instead of extra-maritally oriented
- Agreements about participation in activities similar to what surrounded the affair
- Openness about phone calls, texts, and Internet usage
- Agreement on how each spouse’s emotional and physical needs will be met

- Use of consultation with each other so that there is confidence about turning to each other first on important issues

Guidance from the Bahá'í Writings:

1. "SON OF SPIRIT! Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created." (Bahá'u'lláh, *The Hidden Words*, Arabic #22)
2. "...[M]an's supreme honor and real happiness lie in self-respect, in high resolves and noble purposes, in integrity and moral quality, in immaculacy of mind." ('Abdu'l-Bahá: *Secret of Divine Civilization*, p. 19)

Rebuilding Trust If Infidelity Ends

Rebuilding your relationship once the infidelity has ended is dependent on strengthening your trust in each other. Know that it will take time and consistent positive behavior from the partner who was unfaithful for the other spouse to trust again. It may also take time for the unfaithful partner to trust his/her own ability to stay faithful. Trustworthiness is handling all tasks, responsibilities, and private information in a reliable and honest way so that others have confidence in your words and actions. Truthfulness is a key supporting quality in rebuilding trust.

You are practicing trustworthiness effectively when you:

- Consistently fulfill your agreements, promises, and commitments with your spouse and others, including meeting agreed expectations and being dependable, thereby earning their confidence
- Listen carefully to personal sharing from each other and keep it private
- Use good judgment and avoid being swayed by the opinions of others inappropriately
- Practice truthfulness, faithfulness, and loyalty in all of your relationships
- Act with integrity, honesty, and a high standard of values, such as when handling money or responsibilities

You need to strengthen trustworthiness when you:

- Use deceit, lies, or dishonesty to do what you want to do or to get things done
- Break promises by failing to do what you say you will
- Mishandle your responsibilities
- Backbite, gossip, or slander the character of others

Creating a New Future for Your Marriage

Many couples find that an affair is a wake-up call to assess their marriage. Take time to be honest with yourselves and one another about what was not going well in your marriage and what kind of marriage you now want to have. Study the Bahá'í Writings about marriage so that you understand the importance and spiritual significance of marriage. Study marriage education resources to learn new knowledge and skills (see the last page of the document for ideas). Listen carefully to each other's words and emotions to deepen your understanding of one another. Discuss and make commitments for actions you are both willing to take to have a new and different marriage. Discuss the words and actions that will help you increase the level of love between the two of you. If you can forgive and rebuild, you may find that your marriage is better than it ever was.

It will likely be beneficial for you to seek counseling from a qualified therapist. The Bahá'í guidance on this topic is:

“Neither you nor your husband should hesitate to continue consulting professional marriage counselors, individually and together if possible, and also to take advantage of the supportive counseling which can come from wise and mature friends. Non-Bahá’í counseling can be useful but it is usually necessary to temper it with Bahá’í insight.” (On behalf of the Universal House of Justice: *The Compilation of Compilations, Vol. II, “Preserving Bahá’í Marriages”, p. 455*)

If you wish to be referred to a marital therapist who is a Bahá’í, please contact Marriage Transformation for a potential referral. Please indicate whether you are willing to work long-distance with someone over the phone or Skype if there is no one locally available and whether you require the therapist to speak a particular language. Please also indicate the general nature of the issue for an effective referral.

If you are a therapist who is a Bahá’í, please let Marriage Transformation know your professional credentials and contact information so you can be added to the referral list.

Note: Marriage Transformation makes no representation of the quality of the therapy services. This service is simply an indication of availability and willingness to work with troubled individuals and couples where at least one spouse is a member of the Bahá’í Faith.

One resource that may assist you in finding an effective therapist is:

www.marriagefriendlytherapists.com. If you consult with a therapist who is not a Bahá’í, you may wish to provide him or her with a document explaining Bahá’í marriage and divorce. You can obtain a copy at: www.bahaimarriage.net/CounselorGuidelines-Baha'iMarriageandDivorce.pdf. Other helpful materials are located at www.bahaimarriage.net/resources.htm and www.marriagetransformation.com.

Couple Consultation

“...[C]onsultation must have for its object the investigation of truth. He who expresses an opinion should not voice it as correct and right but set it forth as a contribution to the consensus of opinion, for the light of reality becomes apparent when two opinions coincide.” (‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 72)

“Consultation is...available for the individual in solving his own problems; he may consult with his Assembly, with his family and with his friends.” (“Understanding Tests” letter on behalf of the Universal House of Justice, July 17, 1989)

Characteristics of Couple Consultation (Excerpt from *Deciding in Unity*)

- Collaborative communication takes place between two (or more) people before making decisions or taking actions
- Focus is on seeking to determine truth and understanding of each other, often clarifying your thoughts, views, preferences, requests, goals, beliefs, and feelings as well as sharing any factual details
- Both spouses contribute equally to the process, sharing information, offering opinions for consideration, and seeking to understand and gain new insights from different—and even apparently clashing—perspectives
- Each spouse flexibly and open-mindedly receives new information and makes shifts to incorporate new understandings
- Purposes and directions are harmonized in reaching a mutually-agreeable decision about what is best to do or not do, often something new neither thought of before
- Decisions and plans carried out in unity that do not turn out well may be quickly corrected through further couple consultation

The world is moving at a very fast pace, and people often want “quick tips” and “simple steps” for magical change. Once you learn to use couple consultation, you will often be able to carry it out quickly. Learning this skill, however, will be a gradual, experiential, and dynamic process. The more you incorporate it into your life, the more natural it will feel. And, no matter how swiftly you learn to carry it out, there will always be times when you need to slow down the pace. This will give you enough time to determine adequate facts, sort out and express feelings, and allow for an organic process of resolving an issue.

A Sharing from a Couple About Using Consultation and Counseling to Help with Infidelity:

“We use Couple Consultation so much that it is a way of life. We use it for figuring out what is going to be for dinner and who is going to cook and shop for it, to addressing the toughest problems. We get up every morning and say prayers and then go out for a two-mile walk. The joy and calm of the prayers follow us, and Couple Consultation is always best at this time. We are fresh and alone, and the presence of God abounds. We realize that the two of us are one, and we figure out together how we can help make our spouse’s day smoother.

“One of the thorniest problems for us to consult through has been infidelity, and obviously our issues were charged and intense. And yet we had to face them and figure out a way to utilize Couple Consultation. A professional therapist had to assist us as well. We needed a big space for consulting, and so we did most of it on walks outside. This gave each of us the chance to say what we needed to say. We had the space and distance to process without having to immediately speak. We were surrounded by nature and by God, and it gave us privacy.

“As we walked, we checked in with each other about what feelings were happening, such as whether it was a calm or angry time. Each of us had permission to say that we were not in a space to listen. Each of us had permission to say that we would not speak unless we knew that the other person could hear us. When we began sharing or listening, if our feelings changed, we let the other person know. When we knew the Couple Consultation might be hard and swampy, we often needed warning. This gave us a few moments to prepare to listen for the truth and to listen for understanding.

“Once we made the decision to try to work through the infidelity and rebuild our marriage, each of us believed we were acting towards that end. We did our best to give each other the ‘benefit of the doubt’ rather than ‘assuming the worst.’ This reduced the possibility of disunity or conflict arising.

“Each person’s needs were honored, including giving the time to process and understand what the other said. Sometimes this required time alone or bringing up the same point in a slightly different way several times to gain understanding. Sometimes it meant tears to heal, and we gave the space to be sad. We needed time and space for each of us to have our feelings, to grieve, and to forgive.

“While Couple Consultation is used to ‘solve’ something, it is also a vehicle to get to truth. We use it to discover our own personal truths by sharing what is going on inside of us. We build our understanding of each other and learn whether we need to make or renegotiate any agreements. Couple Consultation has become a sharing and an integrated way of communicating with each other whether or not problems exist.” (Excerpt from *Deciding in Unity*, pp. 36-37; <http://marriagetransformation.com/shop/deciding-in-unity-books/>)

Guidance to Consider for Bahá'í Spiritual Assemblies and Couples: Separation and the Year of Waiting

Note: This is a complex topic with significant guidance available to Spiritual Assemblies through their National Spiritual Assemblies. Please ensure that all available guidance is reviewed on this topic when you are handling this issue. Remember that a separation does not necessarily include a request for Bahá'í divorce, which might lead to approval of a year of waiting. Couples may need a period of separation to calm emotions and seek help.

As Assemblies provide educational opportunities to their communities about marriage, it is important for them to counsel couples and the community in general to seek assistance early when experiencing problems rather than waiting for years before asking for help. When couples delay seeking assistance, the problems become entrenched, and the couple may be at the point of separation when they finally contact the Assembly. [Consider: An occasional general reminder at Feast, a notice in a newsletter, a letter to the community, a talk at Feast on the topic...]

Assemblies and couples may struggle with how to handle requests for a Bahá'í divorce and setting the date for beginning a year of waiting. It can be especially difficult to proceed in ways that facilitate reconciliation and rebuild the relationship and marriage. If reconciliation does not occur, then everyone involved needs to assist the divorce to happen in ways that cause minimum harm to the individuals, children, and communities involved.

“When an application for divorce is made to a Spiritual Assembly its first thought and action should be to reconcile the couple and to ensure that they know the Bahá'í teachings on the matter. God willing, the Assembly will be successful and no year of waiting need be started. However, if the Assembly finds that it is unable to persuade the party concerned to withdraw the application for divorce, it must conclude that, from its point of view, there appears to be an irreconcilable antipathy, and it has no alternative to setting the date for the beginning of the year of waiting. During the year the couple have the responsibility of attempting to reconcile their difference, and the Assembly has the duty to help them and encourage them. But if the year of waiting comes to an end without reconciliation the Bahá'í divorce must be granted as at the date of the granting of the civil divorce if this has not already taken place.” (On behalf of the Universal House of Justice, *Lights of Guidance*, p. 391)

A limited selection of secular or Christian-based books and practices exists that aim to assist separations to calm emotions and aid reconciliation or to carry out less destructive divorces (see the last page of this document). One of the key recommendations in the materials is for the couple, often with the guidance of a counselor or clergy (an Assembly for Bahá'ís), to create a consultative agreement that structures any kind of separation. If a temporary separation becomes a year of waiting, the couple would then create a new agreement. If there is significant conflict between a separating couple or the Assembly grants the beginning of a year of waiting, it is wise for the agreement to be in writing. Agreements could potentially address the following topic areas:

Clarifications and agreements about separation could potentially address the following topic areas:

- Type of separation (such as, mental and emotional distancing; in-house with separate sleeping arrangements; separate residences; short-term; year of waiting...), living arrangements, and sharing of home furnishings
- Start date and length of separation and date for reflection and review
- Sharing and caring for children or other dependents
- How each will handle finances in light of the guidance in the Bahá'í Writings
- Keeping the business of the family going (such as, household responsibilities; personal responsibilities like medical visits; children's school and extracurricular activities; contact with

other relatives; family outings; family events; worship such as devotionals or 19-Day Feasts; holidays...)

- Expectations of spouses in light of the guidance in the Bahá'í Writings (such as, methods and frequency of communications, personal development, constructive actions, dating each other or others, not registering on online matching sites, sexual contact with each other, ending an affair, entering of each other's residences...)
- Meeting with a professional together or separately
- Professional assistance for any children or stepchildren
- Marriage education and skill building initiatives
- Whether to involve legal counsel or mediation and at what stage
- Confidentiality and sharing with children, family, and friends (Encouraged guidelines: limiting explanations, discouraging gossip and backbiting, refraining from maligning the other spouse, discouraging others from taking sides)

Up until the point a year of waiting is granted, a separation into separate dwellings is not required. Couples may find that other types of separation, whether it is temporarily living apart, or simply living in separate parts of the same home, provide enough space for emotions to calm down and repair attempts to begin. Separate dwellings only become a requirement when the Assembly approves the application for divorce, and the year of waiting begins.

In considering the financial arrangements during a separation of any type, Assemblies and couples will need to keep the following guidance in mind:

“The House of Justice views it as a basic principle of Bahá'í law that the husband is responsible for the support of his wife and children as long as they are married, i.e., until the granting of a divorce. There may be particular circumstances in which the wife is the bread-winner of the family, or both husband and wife are earning income; such situations should not be ignored, or changed merely because the couple is in a year of waiting.” (Letter written on behalf of the Universal House of Justice, dated February 24, 1983, to a National Spiritual Assembly, in *Lights of Guidance*, no. 1323)

“The only provision of Bahá'í law regarding the support of the wife is that which makes the husband responsible for her support during the year of waiting. This does not mean, however, that further support is prohibited; all such matters will require legislation in the future. At the present time it is the responsibility of the Assembly to arrange an amicable and just financial settlement between the couple, and any such arrangement must, obviously, take into consideration the financial situation of both parties and their relative responsibilities.

“While it is obvious that the Assembly should encourage the husband to honor his Bahá'í responsibilities in paying the required support money, matters of support may be covered by the civil courts when a civil divorce is applied for and, in such a case, the wife would, of course, be able to invoke whatever civil remedy is available. (Letter from the Universal House of Justice, dated February 6, 1978, to a National Spiritual Assembly, in *Lights of Guidance*, no. 1337)

“Should resentment or antipathy arise between husband and wife, he [or she] is not to divorce her [or him] but to bide in patience throughout the course of one whole year, that perchance the fragrance of affection may be renewed between them. If, upon the completion of this period, their love hath not returned, it is permissible for divorce to take place.” (Bahá'u'lláh, *Kitáb-i-Aqdas*, #68)

Infidelity and Marriage-Strengthening Resources

Below are some resources that may be valuable for you as you go through your marriage assessment or rebuilding process. This is not an exhaustive list, nor is it an endorsement of any particular approach or author. Choose what is useful for you and your situation, and search further if these do not meet your needs.

Infidelity and Troubled Marriages:

- *The Divorce Remedy: The Proven 7-Step Program for Saving Your Marriage*, Michele Weiner Davis
- *The Secrets of Surviving Infidelity*, Scott Haltzman, M.D.
- *Not "Just Friends": Rebuilding Trust and Recovering Your Sanity After Infidelity*, Shirley P. Glass, PhD, with Jean Coppock Staeheli
- *Surviving Infidelity: Making Decisions, Recovering from the Pain*, Rona B Subotnik, LMFT, Gloria Harris, PhD
- *After the Affair: Healing the Pain and Rebuilding Trust When a Partner Has Been Unfaithful*, Janis A. Spring, PhD, with Michael Spring
- *Staying Together When an Affair Pulls You Apart*, Stephen M. Judah, Ph.D.
- *Surviving an Affair*, Dr. Willard F. Harley, Jr. and Dr. Jennifer Harley Chalmers
- *My Husband's Affair Became the Best Thing That Ever Happened to Me*, Anne Bercht
- *Unfaithful: Rebuilding Trust After Infidelity*, Gary & Mona Shriver
- *Torn Asunder: Recovering from Extramarital Affairs*, Dave Carder
- *You Can't Have Him—He's Mine*, Marie H. Browne, R.N., Ph.D.
- *Avoiding the Greener Grass Syndrome, How to Grow Affair-Proof Hedges Around Your Marriage*, Nancy C. Anderson
- *To Have and to Hold*, Peggy Vaughan
 - Note: Her work is available through her website, www.dearpeggy.com

Online Marital Protection and Infidelity:

Facebook and Your Marriage, K. Jason & Kelli Krafsky, www.fbmarriage.com

Sexual Dependency or Addiction:

- *Healing the Wounds of Sexual Addiction*, Dr. Mark R. Laaser
- *Shattered Vows, Hope and Healing for Women Who Have been Sexually Betrayed*, Debra Laaser
- **Sexual Issues:** www.bnasaa.org (Bahá'í; sponsored by NSA of Canada; includes comprehensive guidance on homosexuality); Sexual dependency in men: www.roqueintimacy.com; www.faithfulandtrueministries.com

Marriage Strengthening:

- *Fighting for Your Marriage*, Howard J. Markman, Scott M. Stanley, and Susan L. Blumberg
- *Hold Me Tight*, Dr. Sue Johnson
- *Pure Gold: Encouraging Character Qualities in Marriage*, Susanne M. Alexander with Craig A. Farnsworth and John S. Miller
- See a wide selection of books and also married couple discussion and action modules at: www.marriagetransformation.com; www.smartmarriages.com; or www.healthymarriageinfo.org

Separation and Reconciliation:

- *Taking Space, How to Use Separation to Explore the Future of Your Relationship*, Robert J. Buchicchio
- *Hope for the Separated, Wounded Marriages Can Be Healed*, Gary Chapman
- *Should I Stay or Go? How Controlled Separation Can Save Your Marriage*, Lee Raffel

Websites:

Bahá'í-Inspired: www.bahaimarriage.net; www.marriagetransformation.com

Marriage Building and/or Affair Recovery:

www.marriagetransformation.com

www.smartmarriages.com

www.dearpeggy.com

www.preventingaffairs.com

www.marriagebuilders.com

www.affairrecovery.com/

www.divorcebusting.com

www.beyondaffairs.com

Sexual Addiction: www.faithfulandtrueministries.com