

# NURTURING LOVE AND FRIENDSHIP IN MARRIAGE

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## IDEAS FOR APPLICATION

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According to your own needs and circumstances, follow one or both of these suggestions.

- Study Moroni 7:45–48. Make a list of the characteristics of charity that are mentioned in this passage. Make a commitment to improve on these characteristics in your life. Consider ways these characteristics can help husbands and wives nurture their love and friendship.
- With your spouse, make a plan to spend time alone together each week. It may be necessary to schedule these times by writing reminders in a calendar or notebook.

## READING ASSIGNMENT

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Study the following article. If you are married, read and discuss the article with your spouse.

### ONENESS IN MARRIAGE

President Spencer W. Kimball  
12th President of the Church

Honorable, happy, and successful marriage is surely the principal goal of every normal person. Marriage is perhaps the most vital of all the decisions and has the most far-reaching effects, for it has to do not only with immediate happiness, but also with eternal joys. It affects not only the two people involved, but also their families and particularly their children and their children's children down through the many generations.

In selecting a companion for life and for eternity, certainly the most careful planning and thinking and praying and fasting should be done to be sure that of all the decisions, this one must not be wrong. In true marriage there must be a union of minds as well as of hearts. Emotions must not wholly determine decisions, but the mind and the heart, strengthened by fasting and prayer and serious consideration, will give one a maximum chance of marital happiness. It brings with it sacrifice, sharing, and a demand for great selflessness.

Many of the TV screen shows and stories of fiction end with marriage: "They lived happily ever after." We have come to realize that the mere performance of a ceremony does not bring happiness and a successful marriage. Happiness does not come by pressing a button, as does the electric light; happiness is a state of mind and comes from within. It must be

earned. It cannot be purchased with money; it cannot be taken for nothing.

Some think of happiness as a glamorous life of ease, luxury, and constant thrills; but true marriage is based on a happiness which is more than that, one which comes from giving, serving, sharing, sacrificing, and selflessness.

Two people coming from different backgrounds learn soon after the ceremony is performed that stark reality must be faced. There is no longer a life of fantasy or of make-believe; we must come out of the clouds and put our feet firmly on the earth. Responsibility must be assumed and new duties must be accepted. Some personal freedoms must be relinquished, and many adjustments, unselfish adjustments, must be made.

One comes to realize very soon after marriage that the spouse has weaknesses not previously revealed or discovered. The virtues which were constantly magnified during courtship now grow relatively smaller, and the weaknesses which seemed so small and insignificant during courtship now grow to sizable proportions. The hour has come for understanding hearts, for self-appraisal, and for good common sense, reasoning, and planning. The habits of years now show themselves; the spouse may be stingy or prodigal, lazy or industrious, devout or irreligious; he may be kind and cooperative or petulant and cross, demanding or giving, egotistical or self-effacing. The in-law problem comes closer into focus, and the relationships of the spouse to them is again magnified.

Often there is an unwillingness to settle down and to assume the heavy responsibilities that immediately are there. Economy is reluctant to replace lavish living, and the young people seem often too eager “to keep up with the Joneses.” There is often an unwillingness to make the financial adjustments necessary. Young wives are often demanding that all the luxuries formerly enjoyed in the prosperous homes of their successful fathers be continued in their own homes. Some of them are quite willing to help earn that lavish living by continuing employment after marriage. They consequently leave the home, where their duty lies, to pursue professional or business pursuits, thus establishing an economy that becomes stabilized so that it becomes very difficult to yield toward the normal family life. Through both spouses’ working, competition rather than cooperation enters the family. Two weary workers return home with taut nerves, individual pride, increased independence, and then misunderstandings arise. Little frictions pyramid into monumental ones.

While marriage is difficult, and discordant and frustrated marriages are common, yet real, lasting happiness is possible, and marriage can be more an exultant ecstasy than the human mind can conceive. This is within the reach of every couple, every person. “Soul mates” are fiction and an illusion; and while every young man and young woman will seek with all diligence and prayerfulness to find a mate with whom life can be most compatible and beautiful, yet it is certain that almost any good man and any good woman can have happiness and a successful marriage if both are willing to pay the price.

There is a never-failing formula which will guarantee to every couple a happy and eternal marriage; but like all formulas, the principal ingredients must not be left out, reduced, or limited. The selection before courting and then the continued courting after the marriage process are equally important, but not more important than the marriage itself, the success of which depends upon the two individuals—not upon one, but upon two.

In a marriage commenced and based upon reasonable standards as already mentioned, there are not combinations of power which can destroy it except the power within either or both of the spouses themselves; and they must assume the responsibility generally. Other people and agencies may influence for good or bad. Financial, social, political, and other situations may seem to have a bearing; but the marriage depends first and always on the two spouses who can always make their marriage

successful and happy if they are determined, unselfish, and righteous.

The formula is simple; the ingredients are few, though there are many amplifications of each.

First, there must be the proper approach toward marriage, which contemplates the selection of a spouse who reaches as nearly as possible the pinnacle of perfection in all the matters which are of importance to the individuals. And then those two parties must come to the altar in the temple realizing that they must work hard toward this successful joint living.

Second, there must be a great unselfishness, forgetting self and directing all of the family life and all pertaining thereunto to the good of the family, subjugating self.

Third, there must be continued courting and expressions of affection, kindness, and consideration to keep love alive and growing.

Fourth, there must be a complete living of the commandments of the Lord as defined in the gospel of Jesus Christ.

With these ingredients properly mixed and continually kept functioning, it is quite impossible for unhappiness to come, misunderstandings to continue, or breaks to occur. Divorce attorneys would need to transfer to other fields and divorce courts would be padlocked.

Two individuals approaching the marriage altar must realize that to attain the happy marriage which they hope for they must know that marriage is not a legal coverall, but it means sacrifice, sharing, and even a reduction of some personal liberties. It means long, hard economizing. It means children who bring with them financial burdens, service burdens, care and worry burdens; but also it means the deepest and sweetest emotions of all.

Before marriage, each individual is quite free to go and come as he pleases, to organize and plan his life as it seems best, to make all decisions with self as the central point. Sweethearts should realize before they take the vows that each must accept literally and fully that the good of the little new family must always be superior to the good of either spouse. Each party must eliminate the “I” and the “my” and substitute therefor “we” and “our.” Every decision must take into consideration that there are two or more affected by it. As she approaches major decisions now, the wife will be concerned as to the effect they will have upon the parents, the children, the home, and their spiritual lives. The husband’s choice of occupation, his social life, his friends, his

every interest must now be considered in the light that he is only a part of a family, that the totalness of the group must be considered.

A marriage may not always be even and incidentless, but it can be one of great peace. A couple may have poverty, illness, disappointment, failures, and even death in the family, but even these will not rob them of their peace. The marriage can be a successful one so long as selfishness does not enter in. Troubles and problems will draw parents together into unbreakable unions if there is total unselfishness there. During the depression of the 1930s there was a definite drop in divorce. Poverty, failures, disappointment—they tied parents together. Adversity can cement relationships which prosperity can destroy.

The marriage that is based upon selfishness is almost certain to fail. The one who marries for wealth or the one who marries for prestige or social plane is certain to be disappointed. The one who marries to satisfy vanity and pride or who marries to spite or to show up another person is fooling only himself. But the one who marries to give happiness as well as receive it, to give service as well as to receive it, and who looks after the interests of the two and then the family as it comes will have a good chance that the marriage will be a happy one.

Love is like a flower, and, like the body, it needs constant feeding. The mortal body would soon be emaciated and die if there were not frequent feedings. The tender flower would wither and die without food and water. And so love, also, cannot be expected to last forever unless it is continually fed with portions of love, the manifestation of esteem and admiration, the expressions of gratitude, and the consideration of unselfishness.

Total unselfishness is sure to accomplish another factor in successful marriage. If one is forever seeking the interests, comforts, and happiness of the other, the love found in courtship and cemented in marriage will grow into mighty proportions. Many couples permit their marriages to become stale and their love to grow cold like old bread or worn-out jokes or cold gravy. Certainly the foods most vital for love are consideration, kindness, thoughtfulness, concern, expressions of affection, embraces of appreciation, admiration, pride, companionship, confidence, faith, partnership, equality, and interdependence.

To be really happy in marriage, one must have a continued faithful observance of the commandments of the Lord. No one, single or married, was

ever sublimely happy unless he was righteous. There are temporary satisfactions and camouflaged situations for the moment, but permanent, total happiness can come only through cleanliness and worthiness. One who has a pattern of religious life with deep religious convictions can never be happy in an inactive life. The conscience will continue to afflict, unless it has been seared, in which case the marriage is already in jeopardy. A stinging conscience can make life most unbearable. Inactivity is destructive to marriage, especially where the parties are inactive in varying degrees.

Religious differences are the most trying and among the most unsolvable of all differences.

Marriage is ordained of God. It is not merely a social custom. Without proper and successful marriage, one will never be exalted. Read the words of your Lord, that it is right and proper to be married.

That being true, the thoughtful and intelligent Latter-day Saint will plan his life carefully to be sure there are no impediments placed in the way. By making one serious mistake, one may place in the way obstacles which may never be removed and which may block the way to eternal life and godhood—our ultimate destiny. If two people love the Lord more than their own lives and then love each other more than their own lives, working together in total harmony with the gospel program as their basic structure, they are sure to have this great happiness. When a husband and wife go together frequently to the holy temple, kneel in prayer together in their home with their family, go hand in hand to their religious meetings, keep their lives wholly chaste—mentally and physically—so that their whole thoughts and desires and loves are all centered in the one being, their companion, and both work together for the upbuilding of the kingdom of God, then happiness is at its pinnacle.

Sometimes in marriage there are other cleavings, in spite of the fact that the Lord said: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (D&C 42:22).

This means just as completely that "thou shalt love thy husband with all thy heart and shall cleave unto him and none else." Frequently, people continue to cleave unto their mothers and their fathers and their chums. Sometimes mothers will not relinquish the hold they have had upon their children, and husbands as well as wives return to their mothers and fathers to obtain advice and counsel and to confide, whereas cleaving should be to the wife in most things, and all intimacies should be kept in great secrecy and privacy from others.

Couples do well to immediately find their own home, separate and apart from that of the in-laws on either side. The home may be very modest and unpretentious, but still it is an independent domicile. Your married life should become independent of her folks and his folks. You love them more than ever; you cherish their counsel; you appreciate their association; but you live your own lives, being governed by your decisions, by your own prayerful considerations after you have received the counsel from those who should give it. To cleave does not mean merely to occupy the same home; it means to adhere closely, to stick together:

“Wherefore, it is lawful that . . . they twain shall be one flesh, and all this that the earth might answer the end of its creation;

“And that it might be filled with the measure of man, according to his creation before the world was made” (D&C 49:16–17).

Brothers and sisters, may I say this is the word of the Lord. It is very, very serious, and there is nobody who should argue with the Lord. He made the earth; He made the people. He knows the conditions. He set the program, and we are not intelligent enough or smart enough to be able to argue him out of these important things. He knows what is right and true.

We ask you to think of these things. Be sure that your marriage is right. Be sure that your life is right. Be sure that your part of the marriage is carried forward properly.

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