

Amalgamated and Sorted Data  
Master of Sacred Theology Research Project  
INTERCHURCH FAMILIES AS DOMESTIC CHURCH:  
FAMILIAL EXPERIENCES AND ECCLESIAL OPPORTUNITIES

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## Data Amalgamation

A survey questionnaire, as outlined in the document found at <http://interchurchfamilies.org/STM/STMResearchData.pdf>, was distributed to couples who identified themselves as 'interchurch families'. The following is an amalgamation of all responses received to that survey.

The responses are assembled in survey-question order, for ease of reference. In the thesis submitted, references to the data is given in the following format:

Q4, R1051, H:C/W:A, Y:3, C:Y.

Q<#> gives the number of the question where the response is found.

R<number> gives the respondent number.

H:x indicates the Husband and his associated Christian affiliation, while W:y

indicates the Wife and her Christian affiliation. In this, x and y are

assigned the following values: 'A'=Anglican, 'B'=Baptist, 'C'=Roman

Catholic, 'D'=Disciples of Christ, 'F'=Free Church, 'L'=Lutheran,

'M'=Methodist, 'P'=Presbyterian, 'R'=Reformed.

Y:# indicates the quartile in which their years of marriage fall, e.g. '1'=0-10, '2'

= 11-20, '3' = 21-30, and '4' indicates married 31 years or more.

C:Y indicates the couple had offspring while C:N indicates they did not.

If it was clear that either the husband or the wife was speaking, that is

indicated by (H) and (W) respectively. If it is not known which spouse was

responsible for a specific response, both spouses are given as the

respondent.

## **Documentation**

The documentation which follows is the complete set of responses,, sorted by Question #.

I trust you will find hours of worthwhile reading within these pages. Should you have any questions or comments, please email me at [ray.temmerman@shaw.ca](mailto:ray.temmerman@shaw.ca).

<b>Survey Responses</b>					
<b>Q1. How many years have you been married?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	15
1056	D	C	4	Y	43
1058	C	B	4	Y	38
1059	L	C	3	Y	25
1061	C	B	4	N	34
1065	C	A	3	Y	28
1066	A	C	3	Y	22
1067	A	C	3	Y	33
1068	C	A	4	Y	45
1069	C	F	1	Y	2
1070	C	M	4	Y	47
1071	C	A	2	Y	20
1072	C	A	4	Y	37
1073	C	A	2	Y	18
1077		X			Single interchurch child
1078	A	C	4	Y	49
1079	A	C	4	Y	40
1080	C	A	3	Y	27
1082	C	L	4	Y	39
1083	C	A	3	Y	28
1085	C	U	4	Y	32
1086	A	C	3	Y	28
1087	A	C	4	Y	52
1089	C	A	3	N	28

<b>Q2. On a scale of 1-7, with 7 being the highest, what was your level of involvement in your church prior to getting married?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	5
1056	D		4	Y	3
1056		C	4	Y	6
1058		B	4	Y	5
1058	C		4	Y	2
1059	L	C	3	Y	7
1061	C		4	N	4
1061		B	4	N	2
1065	C	A	3	Y	6
1066		C	3	Y	7
1066	A		3	Y	3
1067	A	C	3	Y	6
1067		C	3	Y	(fully involved in Methodist church community while growing up, then total break from church after first year at university. A year or so later,

					started a few years exploring various churches, which led to being received into RC church at age 24. This meant I was practising very regularly from then on, but didn't do much else in my new community at that stage.)
1068	C	A	4	Y	6
1068		A	4	Y	As we got married as soon as I left university, my involvement at the time was about 2/3, but prior to going away about 6
1069	C	F	1	Y	4
1070	C	M	4	Y	6
1071	C	A	2	Y	3
1072	C	A	4	Y	2
1073	C	A	2	Y	7
1077		X		N	No response
1078	A		4	Y	6
1078		C	4	Y	5
1079		C	4	Y	7
1080	C		3	Y	4
1080		A	3	Y	7
1082	C		4	Y	7
1082		L	4	Y	5
1083	C		3	Y	5
1083		A	3	Y	6
1085	C		4	Y	3
1085		U	4	Y	6
1086	A	C	3	Y	5
1087	A	C	4	Y	4
1089	C		3	N	3
1089		A	3	N	1 I attended church regularly as a teenager but lapsed on going to college. I rarely went in the years prior to marriage but after a couple of years I felt encouraged to go by the arrival of a new vicar and my interest returned. Now in a different parish I would say my involvement is 4 on the scale.

<b>Q3. What expectations did you have in being married to someone of another Christian tradition?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C		2	N	would still be free to share and practice my Catholic faith
1041		P	2	N	thought we would have more problems than we actually had. Expected to learn more about his faith tradition and I did
1056	D	C	4	Y	None-neither of us expected changes from the other.
1058		B	4	Y	He was not involved in any church before we became engaged. He went back to his parent's traditions without exploring other Christian practices and seemed to want to expedite a marriage agreeable to his parents. I did not want to be in a position of having the marriage annulled by him on a technicality when I was committed to the marriage. I thought we would be worshiping together in a way that was meaningful to both of us after meeting the technicalities of a valid marriage in the eyes of his church.

1058	C		4	Y	When I first thought about marrying spouse it did not concern me. However, after a time she impelled me to study the basis of my own belief, and I came back to the Catholic Church out of deep conviction. I thought that what seemed obvious to me about the truth of the Catholic Church would be obvious to anyone, and that spouse would see it if it were only properly explained. This turned out not to be true. So, as we approached marriage it became clear that we would be of different Christian traditions. I was so convinced of the truth of the Catholic Church that I excluded other Christian beliefs and practices from the household, and was very hard over in the direction of "Catholic or nothing."
1059	L	C	3	Y	Couldn't share communion. Differences in some beliefs
1061	C		4	N	Not a lot of thought was made concerning religious tradition. I was so comfortable and confident of our sound relationship that there was no need to consider this part of our lives.
1065	C	A	3	Y	A common outlook on life, a spiritual dimension to our marriage, wasn't sure about potential problems but knew there could be trouble ahead when in laws were not originally intending coming to our wedding as I was CE and it was being performed by an Anglican vicar!
1066		C	3	Y	That we would share faith stories and experiences together and that we would make joint decisions about any children.
1066	A				It would challenge me to become more involved in church matters.
1067	A		3	Y	It's difficult to remember! We had a shared faith and certainly shared an understanding of the nature of Christian marriage so that we would not have serious disagreements, but that there were uncertainties about our families' understanding of our situation and many unanswered questions about bringing up children. We had already made contact with AIF and that had given us a lot of reassurance.
1067		C	3	Y	That we were entering into a lifelong commitment where both of us believed we were doing the same thing and would have the support of each other and of God to fulfil our vows.
1068	C	A	4	Y	That there would be difficulties but we would cope with them because we loved one another. Also because we married in 1963 we had hopes that the Vatican Council might change things for the better. <Wife's> initial reaction was to be extremely anxious because of "The Promise" and my fear that I would not be able to take my children to church with me. However we worked things out for ourselves as the need arose, which was very hard as we felt we were alone, and <husband's> family were rather suspicious! It was 15 years before we found AIF!
1069	C	F	1	Y	We realised that we had issues and differences to discuss and work through.
1070	C		4	Y	I was aware of the difficulties that would lie ahead but, somewhat simplistically, assumed that because <wife> had agreed to sign the promise at that time required that she would be able to accommodate herself to the requirements that the Catholic Church imposed upon her; and that thereafter 'things would work out' !
1070		M	4	Y	I was fearful as I knew it would be difficult although I do not think I realized how difficult it would be in those early years. I was very unhappy about some issues e.g. having to sign a promise that the children would be brought up as Catholics; <Husband>'s not being allowed to come to my church with me; our being debarred from taking communion in each others' churches etc. As a result we stopped seeing each other for a while. However, in the end I decided that at least we were both Christians and it might be less difficult for us to live our lives as a couple and to bring up the children in another Christian

					tradition than if my husband was not a Christian at all. (It turned out to be harder than I thought it would be in the early years!)
1071		A	2	Y	That it would present us with certain challenges but that foreseen challenges are likely to be faced more easily than the unforeseen - and both can be expected in a marriage.
1071	C		2	Y	The only two churches that featured in my view were RC & (traditional) Anglican churches so I anticipated that these would be the extent of things. I always felt uncomfortable with non-RC churches. The only feedback I had had about Methodist church for example was a friend who stayed with a local Methodist priest and had found it a very sober (in both senses) experience.
1072	C	A	4	Y	It mattered little; at the time, we were not active in our denominations
1073	C	A	2	Y	When we got married we were of the same tradition.
1077		X			No response
1077		X			No response
1078	A		4	Y	That we would be able to work out some way in which we could live in harmony with each other, if not with the churches.
1078		C	4	Y	He was a man I liked and a challenge!!
1079		C	4	Y	It was a daunting prospect; it took us a long time to decide to marry
1080		A	3	Y	There would be difficult times ahead but, with God's help, these would not be insurmountable.
1080	C		3	Y	None – I take each day as it comes.
1082	C	L	4	Y	Our Expectation was to be accepted by our churches as a mixed couple.
1083	C	A	3	Y	Not sure that either of us did – although our university chaplain (RC) who had noted that we were becoming rather “involved” warned us that life would not be so easy on the “outside”. He was the first person to mention the Association of Interchurch Families to us (this being in 1976). We knew there would be problems, but didn't know what they were / would be, so couldn't really think of how we would address them when the time came. Perhaps naively, we trusted that we would be able to deal with them as they arose
1085	C		4	Y	I did not look at it that way. Because I had been accepted and not excluded from anything by <wife's> church, I was not going to have problems with them. It was more what the Catholics were agitated about.
1085		U	4	Y	That I would continue my involvement in my own church as before but would learn something of the Catholic Church
1086	A		3	Y	Concerned that he would spend the rest of his life being told what to do by the RC church.
1086		C	3	Y	Experienced how difficult things could be in planning the Nuptial Mass. In spite of external forces seeming to pull them apart, at a personal level we felt that our attitudes and beliefs were very similar.
1087	A	C	4	Y	Very little, because we were bound by the rules and demands of the Catholic Church at the time.
1089	C		3	N	None in particular.
1089		A	3	N	I expected that my husband would remain committed to the RC church and I would remain Anglican.

<b>Q4. What kinds of discussions did you have prior to marriage, about things like: Where to worship, Eucharist, Baptism of children, First communion, Confirmation, Religious education</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	All of the above in great detail
1056	D	C	4	Y	We decided that neither would expect the other to forsake their faith tradition and make changes to suit the other. we agreed to support each other.
1058		B	4	Y	I did not want him to quit practicing his faith again, and made it easy for him to be active in his church, including choir practice. I thought he would attend church with me also, but he felt contaminated in my church and refused. I agreed to have the children educated in the "full teaching of the Catholic Church" and did not think that meant excluding my beliefs. He felt differently and strongly objected to the children being in a protestant nursery when I attended church and did not accommodate my desire to be active in a protestant church.
1058	C		4	Y	We agreed that the children would be raised Catholic. I allowed no possibility of anything else.
1059	L	C	3	Y	Baptism 1st. HOW to worship together was probably 2nd. Our decision was if 1st child was a girl, all kids would be raised Catholic, if 1st child was a boy, all kids would be raised Lutheran. First Communion & Confirmation 3rd.
1061	C		4	N	We did not discuss religion very much. We did agree to put off any considerations about children until after our marriage developed.
1065	C	A	3	Y	Not a lot. We had started alternate church attendance when we got engaged which seemed to work ok. Discussing details re children (other than we were both family people and wanted a family) seemed rather premature perhaps.
1066		C	3	Y	I can't remember discussions before we married, we talked about faith but I was very open to what <husband's> beliefs included so I wasn't worried. I also didn't want to marry a Catholic because I had very negative views about RC men at the time. We married in <husband's> mother's church and only I signed the declaration. I remember telling <husband> that I had been able to sign the declaration because I would 'do the best to bring any children up Christian'.
1066	A		3	Y	Where to worship on a regular basis. How would we come not being able to receive Eucharist together?
1067	A		3	Y	I don't recall a lot of discussion about where to worship. We had a pattern from the start of attending both churches as regularly as possible. We were clear that we shared an understanding of the eucharist. Discussion was mainly about the uncertainties around things like how straightforward it would be to receive a blessing at communion without prior discussion with the priest. We didn't really discuss issues about children until they arrived some years later.
1067		C	3	Y	Some about where to worship and Eucharist, but nothing much about anything further on in our marriage. We assumed that our love for each other would help us face anything! And it has, more or less!
1068	C	A	4	Y	We simply agreed to respect one another, and each other's right to their religious tradition. We also agreed not to cross bridges before we came to them.
1069	C	F	1	Y	We used to worship together in both fellowships. We discussed upbringing of children in general terms.

1070	C		4	Y	As I was not allowed to worship in a Protestant church, <wife> normally did not accompany me to a Catholic church and so the question of the eucharist scarcely arose. The baptism of the children did arise and it was quite clear that the Catholic requirement was a great burden to <wife> – but we did not pursue it in sufficient depth to fully realise the implications. First communion and confirmation just didn't enter the equation at all at that stage, and religious education was 'covered' by <wife>'s painful acceptance that they would be 'brought up as Catholics'.
1070		M	4	Y	There was not much 'discussion' as such: it was more a case of becoming familiar with the dictates of the Catholic Church regarding the above. The only thing we did establish was that we would not send the children to Catholic schools but rather State schools where we would all be on common ground.
1071	C	A	2	Y	Where to worship, Baptism, First Communion, Religious Education. Those we ticked we discussed to a limited extent. The others I don't remember discussing.
1072	C	A	4	Y	Where to get married (traditionally, in England, it's the bride's church, in our case the Anglican one) (and the consequences of the RC parents' declining to attend); general attitudes to "life" The topics listed weren't relevant ... we married in (her) church without the RC parents being there (we re-married later in the RC church after realising that Church (capital "c") did matter (mainly to the RC parents))
1073	C	A	2	Y	These were not issues for us when we got married because we shared a wide ranging life ethos and the same Christian tradition.
1077		X			No response
1078	A		4	Y	We discussed all these things and many other theological issues like papal infallibility, doctrine of real presence, etc.
1078		C	4	Y	We discussed the demands of the RC Church and authority.
1079		C	4	Y	We knew it was important to worship together in both churches. At that time eucharistic sharing did not seem possible – at best a very remote possibility. Bringing up children together did not seem feasible.
1080	C	A	3	Y	In depth
1082	C	L	4	Y	We were already members in an ecumenical community where young interchurch couples met once a month to discuss topics that concerned them. We were accompanied by a prot. and cath. priest. Subjects were: confession, saints, Virgin Mary, baptism etc.
1083	C	A	3	Y	We talked about things that affected us at the time – in particular, where to worship, receiving of the Eucharist together. We were aware of the problems of receiving Communion together and would opt to go to RC churches where we were not known so that <wife> could receive without having to address the issue with anyone other than ourselves. Because <husband> was away at sea so much our time together was limited and we did not want to be separated – and probably didn't give ourselves enough time to concentrate on these deep issues
1085	C		4	Y	This was in the days when <wife> had to consent, or at least not object, to my bringing up the children as catholic. My mother was worried enough about it for all of us. We decided to worship at both churches. Eucharist was not open for discussion in the Catholic Church.
1085		U	4	Y	My Mother warned me to think about being involved with a Catholic before we got engaged but I think I accepted that they would be brought up Catholic but as a Mother I would have some input- the arrogance of youth .

1086	A	C	3	Y	Before marriage we wanted to introduce each other to what we valued in our worship and made a positive effort to go together to each other's denominations when the opportunity arose. We both lived and worked in London and didn't feel part of any particular parish so would often go to one of the London cathedrals. The Eucharist was important to both of us and we soon started to take the opportunity to share in the Eucharist when we were together. It has to be said that <husband's> mother was RC and <wife's> father had been an Anglican so we weren't unfamiliar with each other's denominations. We didn't discuss in detail how we would bring up children, except that we wanted to pass on the best things that our denominations offered.
1087	A	C	4	Y	Many hours of anguished discussion, argument and soul-searching, but in the end we were again bound by the rules and demands of the Catholic Church.
1089	C		3	N	We discussed where we would be married. After that, I think it was assumed that for the most part we would worship in our respective churches. We did not plan to have children.
1089		A	3	N	We assumed that we would worship separately and that taking Holy Communion in each other's churches would not be possible. We did not really discuss anything of a religious nature. Neither of us wanted children. However, had any come along I was happy to accept my husband's church's demand that they be brought up as RC.

**Q5. Looking back at the topics for discussion in the previous question, after your marriage how did you actually deal with:  
Where to worship, Eucharist, Baptism of children, First communion, Confirmation, Religious education**

R	H	W	Y	C	Response
1041		P	2	N	Didn't have children. We attend each other's church. <My husband> receives communion at my church; I do not receive at his church
1056	D	C	4	Y	There were no problems. we just supported and participated in each other's tradition, agreed to baptize and confirm our children in the rc tradition, since <husband> was less active in his tradition at the time. beyond that, all of us, including the children, participated in both traditions.
1058		B	4	Y	In Idaho, our children attended a Baptist elementary school because it clearly had the best educational program with the Beka reading system. In Virginia and Pennsylvania, they went to catholic schools. I was true to my word and took the children to CCD and they met the milestones of baptism, communion and confirmation. They chose not to be married in the Catholic Church and are faithful to their mates. Rather than be an outsider, I was active in spouse's church and even served on the church council..
1058	C		4	Y	We raised the children Catholic. <Wife> was very helpful, indeed remarkably diligent in this.
1059	L	C	3	Y	Baptism: Our 1st child was a girl, so Baptism, First Communion, Confirmation were in Catholic Church. Where to worship depended upon us lecturing or girls in Sunday religious education.

1061	C		4	N	We pretty much just let things develop. For a few years, we both attended the local Catholic church on Sundays. When we moved to a different city, I attended the Catholic church by myself, but we would both attend on special feasts (Christmas, Easter). Later, I would accompany <wife> to her Baptist church on occasions. Then, more and more frequently, I would go to Sunday worship with her (as well as to my own church), as well as other services and events.
1065	C	A	3	Y	Where to worship: Eventually settled at nearest CE church and more distant RC-bit of a story to that! We go alternate Sundays together. Eucharist-always a problem but <husband> has decided to disregard rules of RC church as unreasonable and shares communion with me at the CE. I have been very warmly supported by all our RC priests over the years in trying to stretch the rules as far as they will go. The last three priests have virtually given me carte blanche to receive whenever I want to which I am very grateful for-there is an issue with the church community at large not knowing the rules which causes me some angst and means I don't take up this opportunity regularly. We have one daughter and had a shared baptism at our RC church with our Anglican vicar taking part-this followed a correspondence with both Bishops. Decided that an RC school for her could be a divisive issue so sent her to a non denominational school and decided against First Communion (it would have been v difficult for me to take communion then on that occasion-again, divisive) She chose an Anglican confirmation at 14 but has also been to Lourdes with the RC HCPT group and fitted in fine. She's now 22 and an occasional church attender but is happy in either place.
1066		C	3	Y	Where to worship: This has changed over the years according to circumstances. Sometimes we've worshipped in one church sometimes in both. It has been more difficult for <husband> to worship with me as he is involved in services most Sundays. Eucharist: Again we have done this differently over the years. We have just come out of a time when we could receive regularly together in the RC church and are in limbo at the moment. The RC ecumenical officer says that as our original permission came from the Bishop we should continue doing what we did before but <husband> in particular feels uncomfortable with this. Baptism: <Daughter> was baptised in a shared celebration of baptism at the RC church and welcomed into the Anglican Church the next day. This was what we both wanted, although I would have been happy for her to be dedicated and make her First communion: This was <daughter's> own decision. She chose to be admitted to communion in the Anglican Church but not to receive until after she had made her first communion in the RC church. Religious Education: Is very much a joint experience between both of us.
1066	A		3	Y	We worshipped at the most convenient church and took Eucharist together when possible.
1067	A		3	Y	I have already answered some of this! As we moved house a few times during the early years we soon came to the view that how we dealt with baptism etc would depend on the circumstances at the time, ie the attitude of clergy and congregations in our parishes, with a lot of prayer for guidance.

1067		C	3	Y	<p>Attended both churches together as much as possible, often every weekend – Saturday evening RC Mass and Sunday C of E usually. For many years we received the Eucharist together in the Anglican church, but not the Catholic church. &lt;Husband&gt; was able to go up for a blessing in an uncomfortable sort of way, as the priests in two of our churches were rather unfamiliar with this. Children both baptised in shared services with both clergy participating. They made their First Communion in the RC church and we both helped them with the instruction, but they also attended the Anglican Sunday School for many years. They attended a secular Primary school, and a Catholic Secondary (state school in England). &lt;Son&gt; decided he wasn't ready to be confirmed in his teens and has entered adulthood without being confirmed, now not attending church much at all, except when back at home. &lt;Daughter&gt; for several years saw confirmation as turning her back on her father's church, which she didn't want, so decided at age 16 to organise her own Affirmation service in the Anglican church, where she professed her faith publicly in the Church of Christ as it exists in both the churches of her family, before many friends and the priest and vicar. Then several years later, having continued to attend many churches while a student, and having worked for a year in an ecumenical L'Arche community, she decided after all to be confirmed in the RC Church, no longer feeling that she was rejecting the other church of her upbringing. She was strongly influenced in this by her Polish boyfriend (now fiancé), who comes from a very traditional RC background. It has changed her church attendance, as now they mostly go to the RC church, but not her feeling of belonging in the widest sense to 'church', I don't think.</p>
1068	C	A	4	Y	<p>We continued to worship mostly in our own traditions, and occasionally together keeping the rules re the Eucharist – but that was a long time ago! &lt;Daughter&gt; born 1966 and &lt;Son&gt; born 1969 baptised RC followed by blessing in the Anglican Church. &lt;Daughter&gt; born 1976 had an Interchurch Baptism involving RC and Anglican Ministers. &lt;2nd daughter&gt; received First Holy Communion at an AIF function. All confirmed C of E and then received communion in either church. All attended a C of E lower school.</p>
1069	C	F	1	Y	<p>We continue to worship together in two fellowships, although now alternate weeks rather than both each week. Our baby was baptised in RC church as our other fellowship does not baptise infants.</p>
1070	C		4	Y	<p>In December, 1962, a Catholic priest thought it would be all right if I attended &lt;wife's&gt; church on Christmas day 'provided' that I 'did not take part in the service.' So I accompanied &lt;wife&gt; as a spectator (a compliment she returned by accompanying me to mass), but the thought that we would not be together for another year was so distressful that we repeated the practice at Easter, and then again and again as we felt the need to be together – not waiting for Christmas and Easter to come around. My non-participation was so offensive (I even sat during the hymns) that before long I was persuaded to at least not advertise my non-participation, whereupon I stood for hymns and even followed them silently in the hymn book. In 1970 a remarkable event took place: a member of &lt;wife&gt;'s church approached me and commented on the fact that he noticed I never took communion. He then told me how he went to mass with an Irish friend of his who failed to go up for communion – so he, aware of the theological and liturgical nonsense of it, went and took communion on his Irish friend's behalf! I was so moved by this experience that by Easter 1971 I had worked out a theological position that allowed me to</p>

					take communion together with <my wife> and her mother – a moment of great joy for all of us. Thereafter I received communion with <wife> with increasing frequency. As for baptism, first communion and religious education – I leave it to <my wife> to tell you the story.
1070	M	4	Y		<p>We dealt with each issue as the need arose: <u>Where to worship</u>: During the first year we worshipped separately after which I always worshipped, initially with &lt;husband&gt;, then later, for the sake of family unity, with &lt;husband&gt; and the children in &lt;husband's&gt; church. Where possible, I continued attending my own church at a different time. Very soon in our marriage we felt an overwhelming need to worship in both churches and went to see a sympathetic priest about this. He said he thought it would be all right for &lt;husband&gt; to come with me on Christmas Day as long as he did not take part in the service in any way, sing hymns etc. We soon found this totally unsatisfactory and insulting to the other worshippers, so &lt;my husband&gt; bravely decided to participate. Waiting for the next Christmas was too painful so, as I was going to mass with &lt;husband&gt;, he gradually came with me more and more and this brought us great relief and set us on the road to even greater unity although the thorny issue of the Eucharist was to cause us a lot of pain. When we had children I was saddened that they could not share the riches I had experienced at Sunday school so &lt;my husband&gt; suggested I run one at the Catholic Cathedral as there was no children's liturgy there. I thought he was mad but he asked the priest who amazingly agreed enthusiastically and even gave me a generous allowance for resources. Two girls from the convent came to help me and it was a very happy experience for, I think, all concerned. After a few years I felt I must be with our own children at Mass so I trained up two Catholic mothers to take over. As for us, we gradually felt that, although, as promised the children were being brought up in the Catholic church, there was no reason why they should not also worship in my church as well so we attended the Catholic church on Saturday evenings and the Presbyterian church on Sunday mornings. The children went to Sunday school and our eldest daughter, when she was 15, joined the Youth Groups in both churches. We both helped to run a Teenage Youth Group in the Catholic church. Sadly, when we came to Britain, because of the Rhodesian war, the children felt they could no longer cope with two new churches so only went to the Catholic church, and very occasionally came with me. <u>Eucharist</u>: This has been a difficult issue over many years but we have been fortunate in meeting generally very sympathetic priests and bishops who, on the whole, responded with love and understanding when we expressed our great needs and pain. The longer we were married the more we felt a deep need to share communion together but this initially was not allowed by the Catholic church under any circumstances. &lt;My husband&gt; would be welcome to participate in my church (Presbyterian) as the belief held there is that the communion table is the Lord's table, not ours, and anyone, who presents themselves in a spirit of sincerity and a desire to receive</p>

				<p>Christ is welcome. The attitude was not reciprocal, however, and I could not receive the Eucharist in the Catholic Church. Also, in the early days, his church did not give &lt;husband&gt; permission to receive in my church so it was very courageous of him to take a unilateral decision to do so. I have to say, for a long time, I found going to Mass very hard. It was almost unbearable to sit in the pew with everyone tripping over me while &lt;husband&gt; and the children went up to the altar rail. It seemed that the unity we had achieved at home was being shattered by the Church. It was only the knowledge that God loved us very much and did not want us to be separated and divided that kept me going. It was hard for &lt;husband&gt; and the children too. During the first 15 years of our marriage we struggled on our own, never having heard of AIF until we visited Britain from Africa where we were living, and went to our first conference at Spode in 1976. No one else at home seemed to follow the same path as us. The non-Catholic either became a Catholic or one or other or both gave up their church altogether.</p> <p>(We were reintroduced to AIF in 1979 after we came to live permanently in Britain.) Then some wonderful things happened to us which &lt;husband&gt; has written about so I will not rewrite them us here: how he, with a huge amount of courage, took communion with me in the Presbyterian church; how I received communion firstly at a Better World Retreat, and later with the permission of a couple of bishops. I cannot emphasise enough what an enormous difference this has made to our life together as a couple and as a family and to our journey of unity. What we experienced at our Silver Wedding (to which we both refer later) was a fantastic unique blessing. Baptism: This was harder than I had anticipated. I felt I was losing my children. All three were, as required, baptized in the Catholic church, but we did take the first two to my minister for a blessing after the ceremony. However, when the youngest was baptized we asked my minister if he would attend. He agreed to come 'as a friend' but not as a clergyman. That was a great joy for us, but an even greater one was when the priest spontaneously invited my minister to say a prayer during the baptism. It meant such a lot to all of us and it was not long after that he was invited by the same priest to preach the sermon in the Catholic church at one of the masses, which he did. He also gave our son a little New Testament. First Communion : By this time, with the priest's permission, I was running a 'Children's Church' (Sunday School) at the Catholic Cathedral where we attended Mass. So our eldest daughter, made her First Communion in the church, then we had a little party for her and the children at Children's Church which was lovely. Although I made the girls' dresses and talked to them, with &lt;husband&gt;, about the significance of the occasions, I was never allowed to take communion with any one of my children on the occasion of their First Communion. After a time, as I said before, I had to give up Children's Church so our other two children had traditional Catholic First Communions. Confirmation: Although we did not feel our eldest daughter was ready for it and nor did she, and we would have preferred to wait another year, she had to be 'done' along with those of her age group who did not attend Catholic schools. As we had made a major move from Africa, our second daughter ended up getting confirmed along with her younger brother and a large number of other children. I, personally, was very disappointed in the confirmations as I felt they lacked a personal element and the children were just processed in batches. (Confirmation is done very differently</p>
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					nowadays in our local Catholic church. The whole procedure is very inspiring both for the youngsters and the parents and the congregation). Religious Education: I had made a promise that the children would be brought up as Catholics so I did my bit, along with <my husband>, to see that that happened. However, the older two did participate in Children's Church (Bible Stories, little hymns and prayers), and we told Bible Stories at home, enacted some of them, said prayers together. We never said the Rosary at home because our eldest daughter had been told by a visiting priest (one of the less sympathetic ones) at school that they must say the Rosary every night at home. She said she could not do that as her mother was not a Catholic. When the priest replied that in that case the family must leave her mother out, our daughter was scandalized so we left the Rosary out instead!
1071	C	A	2	Y	By experimentation. By the time we had children, we had the benefit of knowledge of AIF.
1072	C	A	4	Y	when we began to go to church again – four years after marrying – we attended both churches each week, then changed to alternate weeks, then to attending only our “own” church, with occasional attendances at each other's. Eucharist; we generally observe the (RC) “rules”. Baptism – both were joint services, the older one in the RC church and the younger in the CofE one; both were confirmed in the CofE and attended a CofE secondary school (which was attended by children from many denominations)
1073	C	A	2	Y	<Husband> converted to RC in 2000 after we had been married for 10 years – so there is before and after. Worship Before: we chose a place to worship together seeking to follow God's calling (we were both charismatic evangelicals) After: We consider each of us is responsible for choosing the church of their tradition for the entire family (we have 3 children) Eucharist Before: we enjoyed informal and infrequent celebrations in various settings together. Baptism Before: We made a conscious decision not to baptise our children so that they could make their own profession of faith. They were dedicated. We ourselves had both been rebaptised after infant baptism and did not feel happy about it on reflection. After: Our children were baptised at an intermediate age – due to their own request and enthusiasm – probably a little early for <wife's> preference and late for <husband>. The ceremonies were in our garden with full immersion presided over by our RC priest and for the first two evangelical minister and for the third our Anglican vicar (<wife> changed in between). First communion: Before This did not arise until after <husband's> conversion. After: They made their first communion immediately after their baptism in the RC church. This was arranged so that the preparation for the FC was also for their baptism. In the CofE the children receive according to the parents wishes and <wife> has been happy for them to receive since their baptism. Confirmation Before: this did not exist in our tradition. Although both of us had been confirmed in the CofE church as teenagers. After: We both agree that this will happen much later when the boys are ready to decide which tradition(s), if either, they want to fully commit to. Religious Education Before: we did not have any strong feelings about this initially except that we wanted our children to attend a Christian primary school and they did. (CofE) This also happened to be our local state school. After: We feel that the place for religious education is in our domestic church and we actively do so at home in our interchurch way. We feel unified in this aspect.

					We are supported by both churches. The children now attend a state school which pays lip service only to RE and so therefore we are happy with the situation as it is.
1073		A	2	Y	Eucharist after: I know that if I asked our priest for the Eucharist he would say yes. I have chosen not to ask, however, for a number of reasons. I find the whole process of asking humiliating. I do not want to take the Eucharist in the RC church with <husband> without him taking it in the Anglican Church to which I now attend. I feel that if I do join him at the RC church I will be swallowed up into the RC world where I do not feel part of the family because it is not equal on the other side (CofE). In this way it also reminds the priests that I am not a catholic and we have different needs to the rest of the congregation – in a positive sense – perhaps a prophetic sense. We take communion together at AIF occasions when an RC priest is celebrating.
1073	C		2	Y	Eucharist After: I only receive in the RC church because I feel to do otherwise would give the lie to my belief in the nature of the Eucharist and would be contrary to my conscience. I deeply respect <my wife's> decision not to receive in the RC church since clergy can simply forget in this situation that there is a division (in the marriage and in the Church). I enjoy those rare occasions when we can receive together. I am generously and warmly invited to receive in the CofE and they respect my refusal.
1077		X			No response
1078	A		4	Y	We went to the two churches most Sundays until the children were born. First child baptised RC, and then alternatively Anglican/RC. The children themselves decided whether they would be confirmed.
1078		C	4	Y	Shared visits, separate till 1975; Alternated as baptised; Anglicans; At home & church & school
1079		C	4	Y	We worshipped together from the beginning, going to Mass and Holy Communion each weekend. Gradually we came to feel we were doing the same thing twice over. We shared the eucharist first in 1968 at a Catholic Mass outside England; I thought it important to practise reciprocity as soon as that happened. Sharing communion was very infrequent at first, but later there were periods when no sharing was the exception. We had shared celebrations of baptism – the first in Belgium, but the second we were able to arrange in England. The children received their First Communion together in the Catholic Church, and soon after in the Church of England.

1080	C	A	3	Y	We decided to worship together in both churches on a 50:50 basis. Eucharist – We attended both but did not take Communion in each other's churches until we were able to do so at AIF gatherings. Since then, in some circumstances we have been able to take Communion together in the wider church. Baptism – Both baptised in RC church and welcomed on same day (with godparents repeating vows) in Anglican church. First Communion – In RC church but both then allowed also to take communion in our Anglican church. Confirmation – Neither have yet wished to be confirmed. Religious education – RC education considered but decided in end to send to local secular school.
1082	C	L	4	Y	Our first daughter was baptized in the prot. church. When she entered school we decided to have her enrolled in the catholic church. We had moved from town to the countryside and there the contact to the prot. Church could not be hold up in the way we wished. Protestants are a minority in <our area>. To guarantee a sufficient religious education and integration in parish life we were forced to this step. In our village parish, school and the commune are closely connected.
1083	C	A	3	Y	<u>Worship / Eucharist</u> – When we set up a permanent home we had to “own up” to who we were. We alternated our regular worship and whilst <husband> received in the Anglican church, <wife> did not do so in the RC church until much later – a long story which we can elaborate later. <u>Baptism</u> – Initially we thought of alternating – first was baptised in the RC church – when we mentioned to <husband's> very traditional RC parents that No2 would be baptised in the CofE a major problem ensued – it was at this point that we sought help from AIF. Subsequently No 2 (and 3 and 4) were baptised in the RC church during Mass and we used the occasion to witness to our “inter-churchness”. On the following Sunday each of the children were also welcomed and received into our Anglican parish church. At the baptism of our fourth child we went to see the RC bishop who gave permission for <wife> to receive during the Mass – and started a process whereby <wife> has been allowed to receive on a relatively frequent basis. <u>First Communion</u> – made in the RC church – at which point our Anglican vicar(s) also invited them to receive at our Anglican parish church. <u>Confirmation</u> – we have left this to the children – 2 have declined to be confirmed because they did not wish to choose; and two chose to be confirmed – both in the Anglican church. <u>Religious Education</u> – we sent all 4 children to a RC primary school (ie until age 11) and then to a non-religious secondary school. Education has been part of their home-life – though admittedly this became sporadic once they had entered their teenage years. (In our experience interchurch children are no less “bolshy” about religion than any other church-going child!) The children have come to AIF conferences until age 17/18 – and in some cases later.
1085	C		4	Y	We worshipped at both. Baptised in Catholic Church and blessed at the United Reformed. When the children grew it was too much to expect them to endure two services so they went wherever was most convenient. When they had little bicycles they would come with me if it was sunny because I walked and go in the car with <wife> because her church was further away. When they reached the age for junior church they went to URC because it was more interesting except when <son> became an Altar Boy – peer group pressure from a catholic school. First Communion is why we found AIF.
1085		U	4	Y	Now the boys are no longer dependant we try to go to both again when we can

1086	A	C	3	Y	We have worshipped in both our churches most weekends. <Wife> regularly receives the Eucharist in the Anglican Church. <Husband> has only received communion on special occasions and when away from home. Our two daughters had joint celebrations of Baptism. With (2nd daughter) we were more settled in a community and members of Churches Together so her Baptism was an opportunity for an Ecumenical service – and party! The First Communion of our first daughter was very fraught as <Husband> was refused permission to take communion by the Bishop. In the end, she received Communion in a neighbouring parish where the Parish priest was happy to make his own decision that <Husband> could receive. With the second daughter it was not difficult to get permission for <husband> to receive. We waited till both girls were 9 and they joined in the Confirmation preparation in our Anglican parish at the same time as they were preparing for First Communion. They were able to receive communion in the Anglican church at the same time as they received communion in the RC church and regularly did. For their primary education they went to a local RC school. However we were very active in leading the Sunday school at the Anglican church and they would take part. Confirmation was their own decision and after waiting for some years they organised what was the closest to a joint celebration, in the RC church but with an Anglican bishop taking part in the service and acting as their sponsor.
1087	A	C	4	Y	Initially we worshipped separately at our own churches, but gradually over a long period of time we progressed to attending both churches together each week.
1089	C		3	N	We usually worshiped at our respective churches although sometimes but sometimes together at the same church.
1089		A	3	N	Mostly we still worship separately though I do sometimes go to Mass, especially on holiday. I often go up for a blessing. My husband never comes to my church services but he does help with some non-religious activities. His parish priest positively discourages his parishioners from taking part in religious activities in other Christian or non-Christian traditions.

<b>Q6A. How do you as an interchurch family experience unity in your marriage and family life?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	Pray together, read scripture together, attend each other's church, minister in each other's denomination as much as possible.
1056	D	C	4	Y	Actively participate in both traditions and raised our children in both churches and continue to minister to, and encourage, those in interchurch marriages.
1058		B	4	Y	On our twenty-fifth anniversary, the children were no longer living at home and I informed spouse the next 25 years were going to be different. I became active in a Baptist church while remaining a member of the Catholic church so we would still be a family at his church. Spouse began to attend some activities at my church.
1058	C		4	Y	We did not become an interchurch family until after our children were grown and had left home. Looking back, I think a truly interchurch approach while they were growing up might have been a lot

					healthier. As it is, only one of the three goes to church and that is a Methodist church.
1059	L	C	3	Y	We would create our own way to celebrate Advent and Lent - usually a blending of our traditions' rituals. We tried to worship at our churches as a family whenever possible, attend ecumenical events.
1061	C		4	N	We are both involved in the Baptist church, and (to a lesser extent) we are both involved in the Catholic church. We join in worship services, attendance at special events, Sunday school, administrative discussions, social occasions, occasional work activities, all at the respective churches (more frequently at the Baptist church).
1065	C	A	3	Y	Over the years, we have become truly two church-we both take an active part in both churches and feel that they are both our churches. i.e. as with many AIF folk, two churches are our 'church' and that's fine. We're very lucky in <our parish> which has a v positive ecumenical atmosphere and all our priests (and bishops) so far have been v supportive. We have not felt it has caused disunity in our marriage or family life generally speaking.
1066		C	3	Y	We pray together and we pray and discuss before making major decisions. The praying together and worshipping together are helpful to us whether things are going well or not.
1066	A		3	Y	A joy when our unity is celebrated by our worshipping communities. Frustration with artificial barriers to unity.
1067	A		3	Y	Daily prayer together has always been important. For the last 20 years we have been fortunate with sympathetic clergy which has meant that we have both been able to receive communion in both churches.
1067		C	3	Y	In prayer and Bible reading together daily, saying grace at meals, shared nurturing and teaching of the children. At a very early stage in the children's lives we found our new RC priest very affirming of our two church situation, saying that he fully expected that we would receive Communion in both churches, and he expected the children to do so too when they were old enough. We have been very fortunate indeed that this has continued with our current priest, so we have now more than 20 years behind us with this pastoral care and support. In our Anglican church, I have been fully welcomed too, although our priests have perhaps been less acknowledging of the reality of our situation. In both congregations, members on the whole haven't much noticed our two church status – they've just made us welcome, which has been great!
1068	C	A	4	Y	All our children continue to think of themselves as "Interchurch", though their involvement is pretty minimal. They participate willingly with us in either church at family occasions.
1069	C	F	1	Y	We share the same basic beliefs - the core of the Christian faith. Praying and reading the bible together.
1070	C		4	Y	In sharing as much as we are able to: our prayer life; our worship; our spiritual reading; our church friends; our church activities; our ecumenical work
1070		M	4	Y	I think I have answered this to a large extent in my answers to the above questions. I also reiterate what <husband> has said in his answer (which I read after I had written mine!) but I would like to add that, in addition to attending each other's services, we have at different times been involved in other activities in each other's churches e.g.. <husband> is a valued member of our House Group

					and I have been in groups in his church. We also go together to each others' Retreats.
1071	C	A	2	Y	By recognising the strength of the bonds of marriage & baptism that unite us - by respecting each other's beliefs when we differ and believing that what we share in belief is greater and more important than where we differ.
1072	C	A	4	Y	active involvement in our local "Churches Together" group; daily (CofE) morning prayers together; occasional attendance at each other's churches; talking about faith issues; reading the church press etc; AIF (of course!); open discussion and agreement about charitable giving.
1073	C	A	2	Y	In our domestic church. We try to bring out the richness of both traditions and also of our shared charismatic heritage through music, the church calendar, ritual, films, family gatherings, meal time prayers and sad moments. In our marriage we attend each other's churches. We still haven't found a place of unity to express faith. Partly this is to do with differing views on crucial issues. <Husband> is active and accepted in the CofE church where he participates in the prayer ministry and music. <Wife> does nothing in the RC church and struggles more with it than <husband> does with the CofE.
1077		X			As a family we have regularly attended both the Anglican and Roman Catholic churches and I have been involved in both churches in various ways. For me, unity (among other things) is about acceptance, understanding and deep respect. I have found unity in my family life as there is a deep understanding of each others faith, the significance of church life and what the church means to each one of us. There is also the acknowledgement that we don't all think the same, but are open to discussion about what we believe and I have often sought my parents advice and knowledge on certain aspects of their respective traditions
1078	A		4	Y	The unity is between ourselves, and the churches come in second best. Our unity has always been in our family - often against the rest.
1078		C	4	Y	We share two traditions and thereby many others.
1079		C	4	Y	by being together, sharing, loving, forgiving, feeling part of both churches, and learning to love them both as 'ours'
1080	C	A	3	Y	It's not a problem for us. We have differences of opinion on some things but have the same basic faith. Our children (now 25 and 23) are not currently regular church-goers but were brought up within both churches and did not have a problem with this. We obviously pray they will return to active church life.
1082	C	L	4	Y	Unity was experienced by the fact that the services in the churches were equal in their essential parts. We concentrated on the main things in practising our faith.
1083	C	A	3	Y	By doing things together – eg sharing worship and as far as possible, other church activities. We have never split the family by going to our "own" church. Just like <wife> and <husband>, all 4 children consider themselves to be equally RC and Anglican (inasmuch as they think about it all!)
1085	C	U	4	Y	We do things together. We do not put a "denomination" tag on our family life – we have unity embedded, it is not an "add on"

1086	A	C	3	Y	The fact that <husband> cannot regularly receive communion in the RC church is a source of great sadness. However in our beliefs we feel very united and much of our church involvement is done together. Our children are both strongly committed to the Christian church and come with us when staying at home.
1087	A	C	4	Y	Our children have long since left home, but now as a couple we have become more sympathetic to each other's needs and feel free to involve ourselves much more in each other's church activities and forms of worship.
1089	C		3	N	We share our Christian values and all the beliefs we hold in common.
1089		A	3	N	Unity comes from shared Christian moral values and a similar outlook on life.

<b>Q6B. On a scale of 1 to 7, with 7 being the most important, how important is this to you?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	7
1056	D	C	4	Y	7
1058		B	4	Y	6
1058	C		4	Y	7
1059	L	C	3	Y	7
1061	C		4	N	6
1065	C	A	3	Y	6
1066	A	C	3	Y	7
1067	A		3	Y	6
1067		C	3	Y	7
1068	C	A	4	Y	7
1069	C	F	1	Y	7
1070	C	M	4	Y	7
1071	C	A	2	Y	6
1072	C	A	4	Y	7
1073	C	A	2	Y	7
1077		X			6
1078	A	C	4	Y	7
1079		C	4	Y	7
1080	C	A	3	Y	6
1082	C	L	4	Y	7
1083	C	A	3	Y	7
1085	C	U	4	Y	No response
1086	A	C	3	Y	7
1087	A	C	4	Y	7
1089	C	A	3	N	7

<b>Q6C. Why?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C		2	N	helps our relationship with Christ and each other. We are able to grow.

1041		P	2	N	promotes harmony in being able to work together and grow in faith, rather than trying to convert each other and being dissatisfied with the other's faith choice.
1056	D	C	4	Y	We believe it to be important and a richness in understanding the many similarities in traditions. it is who we are.
1058	C		4	Y	I think the interchurch approach would have brought about a much healthier attitude in the family, between spouse and me and with the children. The children may well have grown up with a better attitude toward Christianity.
1059	L	C	3	Y	These events made us feel as if there were no limitations or rules we HAD to follow.
1061	C		4	N	Joining together in church activities combines our marriage relationship with our spiritual relationship. We also have special friendships at both churches and enjoy participating in activities with those friends, expanding our social interaction. We both enjoy cultural, fellowship, somewhat-academic, and religious activities. By participating in those activities together, we join each other in enjoyment, in intellectual development, and in religious development. When we married, we knew that we would not remain the same; when we grew and changed, we wanted to grow and change together so that we would continue to be interested in each other as well as ourselves. We believed that in doing so, we would not grow apart, but would grow closer together. And this is just what happened. Our interest have grown, and we have added new ones. But they have always been interests that we could either both enjoy or at least both appreciate in the other.
1065	C	A	3	Y	We are typical AIF people!-we think a lot, discuss, look at issues, doubt and the interchurch experience makes for a deeply enriched marriage, in my view.
1066		C	3	Y	I always envisaged that we would discuss and pray about these issues. My parents belonged to the same church but did not discuss these issues. My father felt he had the right to make decisions and my mother should accept that. So, I think our way of doing it is more to do with a reaction to my parent's relationship than their faith!
1066	A		3	Y	We are very close, and want this in all areas of our life. When we are not united, so much time and effort is not focused on important matters.
1067	A		3	Y	This shared belief and practice is one of the most important aspects of our married life.
1067		C	3	Y	Our unity in Baptism and Marriage has deepened our love for each other and for God, and nourished our marriage and family life for a very long time. Any feeling that one or other partner or the children were not welcome in both churches would have been difficult and might have well led to a loss of faith.
1068	C	A	4	Y	Because family unity is important to us, and this is a way of expressing it.
1069	C	F	1	Y	Unity is vital in marriage as well as generally between believers - as Jesus prayed.
1070	C		4	Y	The whole meaning of the Incarnation is the restoration of unity – between ourselves and God on the one hand and between one another on the other. To acquiesce to Christ's being used as the cause of our division is a manifest nonsense and betrayal of all that he lived and died for.

1070		M	4	Y	Unity in marriage and family life is vital for any family in any situation. If we as Christians of any tradition are to proclaim the love of Christ in the world, then we should not be divided by our religious affiliation which would make a nonsense of the whole message. It is essential that the Churches should do all in their power to support interchurch families in their journey.
1071	C	A	2	Y	Because it is important to know that we do share the fundamentals of something as key to our life, principles & decision-making as is our faith. I didn't tick the 'most important' option because I do think we have to recognise that we are two separate individuals, maybe bound by the most significant life long bonds, & that as such we will differ & will change & have to be adaptable to that.
1072	C	A	4	Y	Two (newish) grandchildren are currently priority #1; none of their parents is an active Christian (though 3 of them had active Christian childhoods); church activities are central to our "diaries", other voluntary capacities arise from Christian input to "the world" – community centre, Brownies, etc. If the "unity" in the question refers to "church unity", it wouldn't score "7", as neither of us feels able to abandon our denominational roots
1073	C	A	2	Y	As a mixed couple we are either a bridge and a positive incitement to ecclesial unity or we are a pastoral problem!
1073		A	2	Y	I am always aware that we are divided at every service and I feel the disunity so much that I feel on the edge of both churches. Therefore, it is vital that somewhere we feel united. These feelings do not reflect the attitude of our supporting clergy who have gone out of their way to help us.
1077		X			I feel that the unity in a Trinitarian God calls each one of his children into unity with each other
1078	A		4	Y	After much discussion and trial and error, we realised that we had that unity, and the churches need only look to our example!!
1078		C	4	Y	All else is neurosis
1079		C	4	Y	It was central to our lives as an essential aspect of our faith in Christ
1080	C	A	3	Y	A common faith in God is the key to unity.
1082	C	L	4	Y	Being in disharmony with your partner in such an important issue as your faith would affect the whole matrimonial life.
1083	C	A	3	Y	Because we believe most strongly that the sacrament of marriage makes us wholly one – and we don't believe that Jesus meant us to share everything except our church-life! In addition, because <husband> was away at sea so much in the early days of our marriage, when he was ashore we were not going to be separated on our precious Sunday mornings at something that meant so much to both of us.
1085	C	U	4	Y	I cannot put a range on this because I do not isolate it from our family life
1086	A	C	3	Y	For us, unity of belief supports the unity of our marriage. It is also a source of great happiness that our children's faith supports ours.
1087	A	C	4	Y	We feel it important doing this to stress our commitment to the sacrament of marriage.
1089	C		3	N	It is important to me that I can share my Christian values and beliefs with my wife. I think it would be particularly difficult if she was completely unsympathetic to my beliefs but in that case perhaps we would not have married.
1089		A	3	N	It brings us close together.

<b>Q7A. What kinds of things have you done to create an atmosphere in which God is central?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	Private devotions, praying and reading scripture together, listening to God and obeying His guidance, letting the Holy Spirit lead us and change us more into the image of Christ.
1056	D	C	4	Y	Regular attendance and involvement in both traditions. serving others.
1058		B	4	Y	Prayer, Bible study and service to others.
1058	C		4	Y	Prayer together, participation in the worship life and social life of our two churches, volunteer work in church and community organizations, participation and leadership in ecumenical activities and organizations.
1059	L	C	3	Y	Attending worship together, celebrating the Lord's Baptism with a group of churches in <our city>, blending our Advent traditions, such as an Advent wreath or log.
1061	C		4	N	See the answer above. As <my wife> became interested in Jungian psychology, so did I. It quickly explained so much about Catholicism and its significance. I came to understand more about Catholicism than I had formerly known from simply a "faith" basis. The "mechanics" were explained in a way that the rich cultural, spiritual, theological, and psychological aspects came together and came to mean more for me,. Not only did they mean more for me and us, but we could appreciate the faith of other Christian denominations (and also the faith of other non-Christian religions). This opened the doors to ecumenism and to interreligious appreciation. We found ourselves discussing the psychological-religious interests more and more. It has slowly and gradually progressed to the point that we constantly observe, assess and evaluate religious and non-religious activities with regard to Christianity. The insight that we gain is rolled back into the grand dialogue, and we reassess in a new light. The conversation is constant. While we are individuals, different from one another, no one could discuss life with me with the same appreciation and similar perspective as <my wife>. Joining in activities at our churches several times a week is a constant source of religious reinforcement for both of us.
1065	C	A	3	Y	Gosh! Are we good role models as Christians? I suppose that is the bottom line. We do make a firm commitment to church attendance and the activities we are committed to. Neither of us are into 'in your face' statements or actions but we try to carry our interpretation of the Christian ideals into our work, community and home lives.
1066		C	3	Y	We use candles on our table and pray as far as possible together before meals and before bed. I remember talking to my daughter at mass or the Eucharist that it was at this point that the bread and wine became Jesus. As a result, at 3 she wanted to receive communion because 'it is Jesus'.
1066	A		3	Y	Prayer and conversation to place our faith in everyday issues.
1067	A		3	Y	As already said prayer is important, and discussion of faith and moral issues as they arise in our communities and families. Regular attendance at worship together, and intermittently prayer and study groups when these have been operating in our communities.
1067		C	3	Y	Family prayer, regular attendance all together at worship, following the liturgical year together, conversations with each other on matters

					of faith, morals, social justice.
1068	C	A	4	Y	I don't think we have consciously set out to do this. We are a practising Christian couple, and this is well known to our families and neighbours.
1069	C	F	1	Y	Praying together. Discussing our faith together. We have a crucifix in our living room.
1070	C		4	Y	I find this a strange question. Either God IS central or he isn't. Where he is then your life begins to change in every aspect and begins to shape itself around this centrality. The atmosphere grows proportionately to the role that God plays in your life. That role, of course, is circumscribed by the barriers that I have erected around me by sin. God, however, is – and how blessed we are that he is so – infinitely patient.
1070		M	4	Y	Again I think I have answered this already. Daily prayer and Bible reading, attendance at church, trying to live out in our daily lives the Christian message we have received, ecumenical work, outreach etc. Because we are human we do not always live up to our ideals but we do try.
1071	C	A	2	Y	Talking openly about our faith, attending church regularly as a family, saying grace at some meals, letting the children that that reading the bible and prayer is important to us. ( <b>Something that I can't make out.</b> )
1072	C	A	4	Y	Daily morning prayers; a world view focusing on Him and his people; church attendance; church press; visual symbols around the house
1073	C	A	2	Y	Prayer together. Talking about God and our faith in everyday situations. Sharing our revelations together and our walk with God with each other and the children
1077		X			To be a household that is loving and caring to all those around and to encourage each other to question and to develop our own relationship with God. To encourage pray and regular attendance in Church and to try and be Christ-like to our family members (which is sometimes a lot harder than to others around us!)
1078	A		4	Y	Talk about it at meal times, and for parents to show how important this is to them.
1078		C	4	Y	Discuss if God exists & how & why & if; what is God.
1079		C	4	Y	Prayer, Bible reading, discussion, loving. Because a lot of our work was directly with the churches, I think we were sometimes church-centred rather than God-centred.
1080	C	A	3	Y	Meals together, preceded by Grace either communally or personally. Talk to each other. Regular church attendance. Church activities. Hopefully creating a welcoming home.
1082	C	L	4	Y	Daily prayer at the meals and in evening. Celebration of all religious feasts. Engagement in the parish. God was mentioned in all affairs of our daily life.
1083	C	A	3	Y	We're not very good at doing this in an overt, deliberate way, but are humbled when people tell us that we clearly do this. There is an English expression "By your deeds shall you be known" – and working on behalf of both our churches (and particularly AIF) is a very important part of our lives. We do try to pray together – though communal prayer in the family has been limited to saying Grace before meals
1085	C	U	4	Y	We go to church, we belong to a housegroup. I am not sure that I would say that God is central because that assumes a "direction".

1086	A	C	3	Y	We try to express God's love in the way we act in our family and with those we come into contact. We have open discussions about today's issues and share both our belief and our doubts.
1087	A	C	4	Y	We have found that in itself, being an interchurch couple has given us a much broader and positive experience of God's true nature and presence than if we had each been restricted the traditions and customs of our own church.
1089	C		3	N	Nothing Special, just trying to live a Christian life.
1089		A	3	N	Nothing specific, it's just unspoken.

<b>Q7B. On a scale of 1 to 7, with 7 being the most important, how important is this to you?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	7
1056	D	C	4	Y	6
1058		B	4	Y	6
1058	C		4	Y	7
1059	L	C	3	Y	7
1061	C	B	4	N	6
1065	C	A	3	Y	6
1066		C	3	Y	7
1066	A		3	Y	6
1067	A		3	Y	6
1067		C	3	Y	7
1068	C	A	4	Y	7
1069	C	F	1	Y	7
1070	C	M	4	Y	7
1071	C	A	2	Y	7
1072	C	A	4	Y	7
1073	C	A	2	Y	7
1077		X			6
1078	A	C	4	Y	7
1079		C	4	Y	7
1080	C	A	3	Y	7
1082	C	L	4	Y	7
1083	C	A	3	Y	6
1085	C	U	4	Y	No response
1086	A	C	3	Y	7
1087	A	C	4	Y	6
1089	C	A	3	N	7

<b>Q7C. Why?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C		2	N	brings unity with God and unity with each other.
1041		P	2	N	this is what the Christian life is supposed to be, the abundant life.
1056	D	C	4	Y	It is the mission of believers

1058	C		4	Y	Getting involved in church work and other volunteer activities is preaching the gospel in action. Being involved in ecumenism has been a tremendous eye-opener and opportunity for spiritual growth.
1059	L	C	3	Y	Again no rules or regulations forced on us.
1065	C	A	3	Y	It's something I grapple with a lot...so I know that I feel it's important!
1066		C	3	Y	My spiritual life is as important to me as any other area of my life. Naturally, the spiritual part of our marriage is as important as every other aspect of our relationship.
1066	A		3	Y	Faith impacts on so many areas of life, we need a holistic approach.
1067	A		3	Y	Again this is absolutely central to our life together.
1067		C	3	Y	It has knitted us together as a family, a 'domestic church', and has helped us to deal with every aspect of daily life, joyful or difficult.
1069	C	F	1	Y	God should take first place in our life.
1070	C		4	Y	He is both the source and the end of my life – the <b>all</b> of it.
1070		M	4	Y	There is no point in doing any of the above if God is not central.
1071		A	2	Y	Because we need God at the centre of our lives and home.
1071	C		2	Y	Because we see a Christian faith as central.
1072	C	A	4	Y	Life doesn't make sense otherwise.
1073	C	A	2	Y	See all of the above.
1077		X			God calls us into a relationship with him. This extends from the family network and it is through my family that I have been able to develop my own relationship with God and have come to a greater understanding of Christian service.
1078	A		4	Y	Religion is central to my life.
1078		C	4	Y	Because there has to be a spirit that inspires your life.
1079		C	4	Y	It was our life.
1080	C	A	3	Y	Because God is the centre of who we are.
1082	C	L	4	Y	Because we are convinced that our life is hold (sic) by God.
1083	C	A	3	Y	Because our faith is central to our lives.
1085	C		4	Y	Again this is not something I can isolate because I cannot imagine it differently
1085		U	4	Y	Should be more!!!
1086	A	C	3	Y	Nil Response
1087	A	C	4	Y	we have learnt much from each other's churches, a fact which sustains us in spite of the misgivings of some people (lay and clerical).
1089	C		3	N	Being a Christian is important to me.
1089		A	3	N	Knowing that God is central is very comforting.

<b>Q8A. Do you think your home is a place where people of different Christian traditions feel welcome?</b>					
<b>If so, what have you done to achieve that?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	We think so. When the conversation rolls around to belief systems, we speak our mind and allow others to voice their opinions without controversy.
1056	D	C	4	Y	Yes. Welcome friends & guests of all traditions.
1058		B	4	Y	Yes. We tell our story.
1058	C		4	Y	I think so. Our children and other relatives seem to feel welcome as do others. Being open and both humble and forthright about our

					beliefs and the fact that we are Catholic and Baptist is very valuable.
1059	L	C	3	Y	We have had both sides of the family to celebrate holidays; our interchurch group members have gotten together for meals at our house.
1061	C		4	N	We are comfortable introverts and do not 'entertain' often. However, our interaction with people is the same, whether in the home or outside. We respect everyone, find something to appreciate in everyone, and treat everyone with courtesy. Friends from other religious and ethnic backgrounds are especially interesting for us, as they extend our appreciation of God's creation. Taking the position that the God we know is a proponent of the truth, it is interesting to see how much church "dogma" can be translated into a truth that is explainable without using the words "Because that is what the Church says". Interacting with people we respect (and often with those we do not) frequently provides evidence for this approach. This does not undercut the "dogma" of Church, but it does refine a better understanding of what the dogma means and what the underlying truth really is.
1061		B	4	N	I enjoy my relationships with people of other Christian traditions and also other faith traditions (i.e. Jewish). I treasure what I can often learn from them.
1065	C	A	3	Y	We hope so-we are /have been involved in lots of ecumenical activity and have hosted groups and tried to make them welcome and listen to the views of others. One set of our daughter's Godparents are Baptists-the others are RC. My brother and family are all Methodists (my original background) and they happily come to either of our churches when they are down staying. We have entertained most of our clergy from time to time.
1066		C	3	Y	Yes. We have avoided using symbols which are associated with one of our Churches particularly the RC church. However, we can lay our hands on a Bible and other religious artefacts should someone want to use them immediately.
1066	A		3	Y	Yes. Been open and welcoming from the start.
1067	A		3	Y	We have always offered hospitality to friends and people from both church communities. We have often involved agnostics and friends from other faiths in worship.
1067		C	3	Y	We try to make everybody welcome, wherever they have come from. We have lots of people coming through our house for meals and visits, and often have conversations on a variety of topics, religious or not.
1068	C	A	4	Y	Yes. For over 30 years we have been involved in our local Christian Fellowship and Churches Together and have held many ecumenical meetings of different types in our home. We also produce the Christian Newsletter for our village.
1069	C	F	1	Y	We just aim to be ourselves and make others feel comfortable.
1070	C		4	Y	Very much so. We have endeavoured to make our home a place that both physically and psychologically makes people feel comfortable enough to both love and be loved.
1070		M	4	Y	Yes. We love them as people without labels. We have friends in both traditions – and others of various denominations, faiths and none. They come to our house for meals, prayer time, discussions etc. We have had ecumenical house groups etc.
1071		A	2	Y	I hope so - those who know us know that we are an interchurch

					family. They do not always understand what that means.
1071	C		2	Y	Those who know us do not always know what it means to be an interchurch family as that is outside their experience and understanding.
1072	C	A	4	Y	We hope so, because we are <i>known</i> as a two-church couple. How? Visual symbols around the house, hosting house groups and fund-raising/social occasions
1073	C		2	Y	We certainly try hard to achieve this by inviting people from across the spectrum whenever we can. We have evangelical prayer meetings in our house, but I can not imagine catholic prayer here – perhaps due to <wife's> sensitivities?
1073		A	2	Y	I agree that we try hard to have an open home and freely welcome each other's friends from our traditions into our home for meals, etc. We do have more social contact with my tradition, but I think that is in part because it is friendlier and also in the village where we live. We have to travel to the catholic church. We have broached the subject of moving RC churches with the children, but they are adamant that they want to stay where they are.
1077		X			Yes. Our home is a place that does not discriminate against religion and is one where we hope that people of any tradition, religion or no religion feel welcome.
1078	A		4	Y	We have always welcomed to meals, etc., everybody of all religions and races. We have also been involved in the NIMMA.
1078		C	4	Y	By being a place where two traditions are lived out.
1079		C	4	Y	I hope so! We tried to create a welcoming atmosphere, respectful of all who came.
1080	C	A	3	Y	Yes
1082	C	L	4	Y	We meet regularly with neighbours to read the bible.
1083	C	A	3	Y	Yes. We are well known in the local church communities (ie all denominations, not just RC and CofE) for our interchurchedness and openness to other churches. Eg we have regularly hosted and led ecumenical Lent discussion groups in our home, and <wife> is heavily involved in the local and regional Churches Together organisation.
1085	C	U	4	Y	Yes – we do not distinguish in that way among God's children <i>whatever their faith</i>
1086	A	C	3	Y	We like to think so and make anyone of any belief or none, welcome. We enjoy hosting ecumenical house groups where we can discuss our denominational beliefs.
1087	A	C	4	Y	Yes, we think and hope so. We host an Anglican house group in our home and regularly attend a Catholic group in a friend's house. Members of all churches are welcome to visit us at any time.
1089	C		3	N	I would hope that anyone would feel welcome in my home whatever their religion. However, we have not done anything in particular to achieve this.
1089		A	3	N	We make everyone welcome regardless of their Christian tradition or lack of it. So we have done nothing specific.

<b>Q8B. On a scale of 1 to 7, with 7 being the most important, how important is this to you?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	6
1056	D	C	4	Y	6

1058	C	B	4	Y	6
1059	L	C	3	Y	6
1061	C		4	N	5
1061		B	4	N	6
1065	C	A	3	Y	6
1066		C	3	Y	5
1066	A		3	Y	6
1067	A		3	Y	6
1067		C	3	Y	7
1068	C	A	4	Y	7
1069	C	F	1	Y	5
1070	C	M	4	Y	7
1071	C	A	2	Y	5
1072	C	A	4	Y	5
1073	C	A	2	Y	5
1077		X			4
1078	A	C	4	Y	7
1079		C	4	Y	7
1080	C	A	3	Y	7
1082	C	L	4	Y	7
1083	C	A	3	Y	6
1085	C	U	4	Y	No response
1086	A	C	3	Y	7
1087	A	C	4	Y	6
1089	C		3	N	7

<b>Q8C. Why?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C		2	N	because we're servants of Christ and we want to make everyone feel welcome in Christ.
1041		P	2	N	God has called us to peace, not conflict. As long as a person is trusting in Jesus Christ for salvation, that is what is important. Most of the differences we see in churches have more to do with man's traditions, not God's law.
1056	D	C	4	Y	It is the only path to unity, in our opinion.
1058	C		4	Y	We are glad to have people of different traditions gather with us. We do not force religious discussion on them, but are glad to respond if it comes up.
1059	L	C	3	Y	It helps to demonstrate how alike we are.
1061	C		4	N	See above.
1065	C	A	3	Y	If we can't achieve this with our experience and faith journey-we have failed somehow!
1066		C	3	Y	We try to express the unity of the Christian churches in our home and want to make anyone from any denomination welcome.
1066	A		3	Y	A united faith is a shared experience, the more people sharing, the greater our mutual growth together.
1067		C	3	Y	We enjoy meeting people of all sorts at as deep a level as possible. Perhaps with those with a Christian faith there is more profound engagement, but not always

1068	C	A	4	Y	Because we feel it is a Gospel imperative to do so.
1069	C	F	1	Y	No response
1070	C		4	Y	"Love one another as I have loved you so that the world will believe."
1070		M	4	Y	It seems obvious. We accept people, as we hope God accepts us, for who they are not for which 'camp' they belong to!
1071		A	2	Y	I hope our home is a place where people feel welcome but not limited / especially those of different Christian traditions.
1072	C	A	4	Y	It is more important to us that we respond to God and His world, than how people see us (cf the Pharisees) (it sounds a bit conceited to add the bit in brackets, but hospitality is very important to us)
1077		X			I don't think that a conscious effort was made to make our home particularly welcome to traditions in Christianity, for us it is more about creating a friendly atmosphere that welcomes all our friends and family
1078	A		4	Y	We feel that we have something to offer people who are distressed by the attitude of the churches.
1078		C	4	Y	Because this is what the spirit of Christianity is about.
1079		C	4	Y	We wanted to share what we experienced.
1080	C	A	3	Y	Everyone is welcome in our home.
1082	C	L	4	Y	We learned getting to know other confessions is an enrichment for our own faith.
1083	C	A	3	Y	Because its who we are – as we said elsewhere, we define ourselves as an interchurch family.
1085	C	U	4	Y	I don't know, we just do it
1086	A	C	3	Y	Nil Response
1087	A	C	4	Y	Because it draws others' attention to the importance of ecumenism and in what we hold in common, rather than differences and difficulties.
1089	C		3	N	I like to engage with anyone provide they are sincere and are able to respect my beliefs even if they do not share them.

<b>Q9A. What kinds of ways have you attempted to hand on your faith, and the tradition in which it is formed and nurtured, to your children? To others around you?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	As the occasion arises, we speak of our faith in Jesus and what He has done for us. We give Him public praise.
1056	D	C	4	Y	By example. Ditto.
1058		B	4	Y	Bible study, church programs and worship, service to others for myself and my community. Listen to my children and their objections to church and doubts of God. Explain how I sense the presence of God and encourage them to be the best people they can be.
1058	C		4	Y	Take them to church, to CCD and Catholic School, pray at meals, pray with them at bed time, encourage them to work in the church, sing in choirs, etc.
1059	L	C	3	Y	By participating in liturgy at both churches, by attending special events or liturgies, by asking questions of clergy (in front of the kids) to clarify points.

1061	C		4	N	(no children). We both enjoy discussing our religious, and to a lesser extent our psychological, appreciations and integrations. I especially enjoy ecumenism and interreligious understanding. I am involved with ecumenical activities at both churches and at the Catholic diocesan level (participating in the diocesan ecumenical committee). As an offshoot of that, I have become involved in a regional Catholic-Muslim dialogues that has broken new ground. It is so clear to me that being able to find and accentuate commonalities rather than differences essential to today's world. Without it, we will subject ourselves to dire calamity. With it, we will be able to take the next step toward achieving the Kingdom of God. By being so involved with the Baptist church, I have many opportunities to provide the "Catholic" as well as the "Christian" viewpoint on many topics. Because that Baptist congregation is so open to various points fo view, there is no hesitation to providing mutual ideas, understandings, and even criticisms (as long as it is done respectfully and sensitively). In the weekly Sunday School class, I am frequently asked to present the Catholic understanding on various points of discussion.
1061		B	4	N	In my husband's absence, I am often called on to clarify the Catholic viewpoint! I work in the office of my Baptist church, and I often find myself explaining various aspects of the liturgical year and explaining what 'vespers' is. I also let it be known that, with my husband, I abstain from eating meat on Fridays during Lent.
1065	C	A	3 Y	Y	I have been very involved with children's work in both churches all year and Holiday clubs over Easter. We have tried to encourage but not force our daughter to church from a baby until she reached her later teens. We have supported AIF meetings and have convened the local area group for many years now-she has been to meetings when young. We try to live Christian lives in our local community.
1066		C	3	Y	We always discuss issues relating to faith with our daughter and have tried to answer her questions when they have come up. From an early age I spoke to <daughter> about the consecration, when we were present in either church, in vocabulary that she would understand. At various times we have been involved in ecumenical discussions.
1066	A		3	Y	Shared church experiences (good and bad), shared our personal experiences and educational/home experiences.
1067	A		3	Y	This seemed one of our most important duties as parents. We prayed together when the children were small; less frequently when they were older but still around festivals, especially Christmas and Easter. It was also important to talk through things that arose in their lives and questions they brought up from our Christian point of view.
1067		C	3	Y	To our children, by praying, reading Scripture and worshipping together from an early age, reflecting what we do ourselves. We shared their preparation for First Communion, and encouraged close relationships with Christian godparents and other committed Christians. We became as connected as possible with what they were doing in school, especially in the RC secondary school which was connected with our RC parish. To others, we have frequently been involved in parish Bible study and prayer groups, which give opportunities to share matters of faith. We talk to other friends from time to time about our faith, as these conversations arise. It isn't the English way to be too proactive about this; perhaps we are a bit reserved about it.
1068	C	A	4	Y	Through our own practices and our practice with them, though they

					have now long since left home. Similarly to others around us.
1069	C	F	1	Y	Even though our son is still a baby, we read him a bible story and pray with him before he sleeps. We take him to both churches. He has been baptised.
1070	C		4	Y	In the first place by trying to be loving, caring and understanding. We have always made it plain to our children – in a non-didactic manner – that God is central to, the source of and destiny of human life and have tried to build our family life – and, importantly, our relationship to the world - around that fact. We have added to that by taking an active part in their formal religious education and formation. Without being preachy we have endeavoured to allow this to show to everyone we relate with, happily sharing our faith with them where they have shown a desire for us to do so.
1070		M	4	Y	Much of this I have covered already: by taking them to both churches, by talking with them, by trying to concentrate on what we share and have in common rather than what divides us.; by running a Sunday school (Children's Church); by encouraging them to participate in Youth Activities in both churches; by praying together at times of crisis and at other times.
1071	C	A	2	Y	As per 7 above
1072	C	A	4	Y	Children; brought up with church(es) as central parts of life, choir membership, church secondary school. Others; by living a Christian life as best we can (community involvement, leading Sunday School/choir, Brownies; witnessing generally) (<wife> chairs her parish's Mission & Outlook Working Group)
1073		A	2	Y	I feel that we give our children a Christian perspective that is neither RC or CofE or evangelical specifically. We talk about our walk with God, loving Jesus, living for him and they can express that in worship in whichever way they feel comfortable with. I feel that I want to have the same approach to my friends. I have to say that I am not very good at spreading the message to my non-christian friends. I do, however, participate in some evangelistic activities at the CofE church through House group, etc
1073	C		2	Y	I feel that we teach them both (all three) and explain the differences as best we can. I wonder whether this may be problematic because it encourages critical thinking perhaps at too early an age? But we also teach them to embrace the spirituality of all traditions, which must be good. Also I feel that my Catholicism and <wife's> Evangelicalism are slowly being softened by our marriage and by the children so that we can pass on a more coherent faith to them. I evangelise quite enthusiastically but very slowly.
1077		X			By living out the gospel that calls us into service. I try to be always welcoming, friendly and encouraging to others
1078	A		4	Y	By example, and also by talking about it to our children and anyone else who will listen.
1078		C	4	Y	By living it & debating it & listening as children grow & flew.
1079		C	4	Y	In words and writing, in being faithful members of our own churches, and as far as possible of each other's
1080	C	A	3	Y	By example and encouragement – Attendance at both churches, church activities, voluntary work at local prison through chaplaincy, Scout movement, songs of praise in the streets of our estate and town centre, supporting friends and neighbours, pilgrimages.
1082	C		4	Y	The focus of our religious life was in the catholic church. We attended catholic services regularly. Engagement in parish life. (Ministry, processions, taking responsibility in groups of younger children).

1082		L	4	Y	As a protestant mother I prepared my and other children for the first holy communion and the confirmation. It was important for me to explain them the meaning of these events.
1083	C	A	3	Y	By supporting the children through the "normal" process of church initiation "milestones" eg First HC, and through example
1085	C	U	4	Y	The children were educated in Catholic schools and so had Christianity taught to them. They attended Junior Church and had a variation taught to them. I do not mind people knowing that I am a church going person but I do not take a positive role.
1086	A	C	3	Y	To children: By example, by going to church as a family, by providing reading material and by talking over things. To others – by example and by making people aware that we are Christians.
1087	A	C	4	Y	As far as our children were concerned, we did exactly as we were told. To those around us we try to set an example. If the <i>original</i> climate of Vatican II existed today we would do things very differently in respect of our children.
1089	C		3	N	Nothing much really other than letting others know that I am a Christian.
1089		A	3	N	Nothing specific. Most of my friends belong to my church. When I was working and getting to know new colleagues we may sometimes talk about church but only superficially.

<b>Q9B. On a scale of 1 to 7, with 7 being the most important, how important is this to you?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	7
1056	D	C	4	Y	6
1058		B	4	Y	6
1058	C		4	Y	7
1059	L	C	3	Y	6
1061	C		4	N	6
1061		B	4	N	5
1065	C	A	3	Y	6
1066	A		3	Y	7
1066		C	3	Y	5
1067	A		3	Y	6
1067		C	3	Y	7
1068	C	A	4	Y	6
1069	C	F	1	Y	6
1070	C	M	4	Y	7
1071	C	A	2	Y	6
1072	C	A	4	Y	7
1073	C	A	2	Y	6
1077		X			6
1078	A	C	4	Y	7
1079		C	4	Y	7
1080	C	A	3	Y	6
1082	C	L	4	Y	7
1083	C	A	3	Y	6

1085	C	U	4	Y	7
1086	A	C	3	Y	6
1087	A	C	4	Y	1
1089	C		3	N	4
1089		A	3	N	1

<b>Q9C. Why?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	We are supposed to proclaim Christ and live His life in front of others, that they might want to come to Him for salvation and friendship with God.
1056	D	C	4	Y	See response to 8
1058	C		4	Y	It is essential to preach the gospel in word and action to our children. We continue to do so in appropriate ways now that they are independent adults.
1059	L	C	3	Y	We try to lead and teach by example.
1065	C	A	3	Y	If it is important to us, we would like to share it but we are not into heavy evangelisation on doorsteps and the like!
1066		C	3	Y	Our marriage is Christian and we wanted to share this with those around us and sometimes this has involved sharing how we live out Christian unity.
1066	A		3	Y	The children are the future of the Church, and how they are encouraged to grow and develop in unity now, determines the Church's future.
1067	A		3	Y	As above!
1067		C	3	Y	It's Christ's mission to his disciples.
1068	C	A	4		Simply because we feel it is important and is part of the way we live.
1069	C	F	1	Y	We should share our faith with our children and others around us. When individuals are old enough, it is still up to them to decide on their own faith.
1070	C		4	Y	How can it be otherwise?
1070		M	4	Y	If something is very important to you, and of value, of course you want to hand it on to your children.
1071	C	A	2	Y	Handing on my faith is centrally important - handing on the tradition in which it is nurtured is less so, because to be too keen on that would be to suggest <husband's> tradition is somehow less valued.
1072	C	A	4	Y	Why else were we given a faith?
1073	C	A	2	Y	See above
1077		X			For me, I feel that I can speak a lot clearer by living out the gospel message of service rather than preaching it. I am open to questions but would not like to give the impression that I have all the answers. I feel that people will often have a much deeper sense of understanding the gospel through the things that Christians do rather than what they say.
1078	A		4	Y	Go out and make disciples of all nations!
1078		C	4	Y	Because it is our life.
1079		C	4	Y	It was a central part of our marriage
1080	C	A	3	Y	Because it is an expression of who we are.
1082	C	L	4	Y	Because it is important that children become familiar to the rites of one church so that they feel at home in their church.
1083	C	A	3	Y	No response

1085	C	U	4	Y	I follow Christ because I believe that what he preached is right. It is necessary for me to try to make sure that my children are educated and that includes knowing what is right.
1086	A	C	3	Y	Nil Response
1087	A	C	4	Y	Sadly, it is now too late for us to do anything about it.
1089	C		3	N	I think others should know that I am a Christian. For instance, that I believe in a god who loves everyone including all those I meet.

<b>Q10. What issues have made living your interchurch life joyful? Difficult?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	On the plus side, we have a definite ministry to interchurch couples because of our own positive experiences. We do pre-marriage readiness sessions and workshops.
1041	C	P	2	N	We find scheduling the attendance of both churches a bit trying at times, especially at Easter and Christmas when there are special programs we are involved in.
1056	D	C	4	Y	Joyful – worshipping together.
1056	D	C	4	Y	Difficulty – lack of understanding support from some pastors
1058		B	4	Y	<Spouse> having to attend Mass every weekend regardless of other opportunities to worship.
1058	C		4	Y	Joyful: Glad to be able to take part openly in the life of each others' church, and recognize and value each other as committed Christians.
1058	C		4	Y	Difficult: I remain convinced that the fullness of the one, holy catholic and apostolic church founded by Jesus Christ subsists in the Roman Catholic Church. I wish spouse saw it that way, but she does not. At times, my adherence to this truth as I see it has been harsh, and therefore a source of difficulty.
1059	L	C	3	Y	Joyful: seeing the different liturgies, using the rituals to enhance a church season.
1059	L	C	3	Y	Difficult: my family, receiving / not receiving Eucharist.
1061		B	4	N	The acceptance and encouragement from clergy is especially motivating.
1061	C		4	N	Joyful: The appreciation, love, acceptance, interest, support, encouragement and Christian joy encountered when either of us participates in the other's denomination or participates in an ecumenical situation in our own denomination. When experienced from clergy, this is especially exciting and motivating.
1061	C		4	N	Difficult: the discouragement. close-mindedness, dogmatism, authoritarianism, and seeming inability to be Christian that is sometimes experiences across denominational lines at some times and situations, especially from the Catholic hierarchy.
1065	C	A	3	Y	A great sharing and stimulation of our spiritual lives with all the doubts and uncertainties that are part of that journey. The support of both churches and clergy when we have had difficult times -and a great shared celebration of our Silver Wedding a few years ago.
1065	C	A	3	Y	Difficulties inevitably concentrate around issues of authority in the RC church and problems for the non RC partner in areas like the Eucharist. We would like to be in both churches at the same time on Easter Sunday and Christmas Day

1066		C	3	Y	The issues which have made it joyful have been the times when members of both churches have been involved in something. It was particularly joyful when <daughter> was baptised. The conferences both here and the International ones have been a great source of joy as we know that without out Interchurch life we would never have met these people. <Daughter> is at great pains to tell people that she got to California last year because of the friends we made through AIF and she also has made long-lasting friendships through the Association.
1066	A		3	Y	Joyful: Unconditional love (particularly by vicars and priests).
1066		C	3	Y	The difficulties have been through not being able to receive communion. We have a particularly difficult situation at the moment. We were given permission to receive communion together in the RC church some years back but the Priest has changed and although the permission came from the Bishop, we both feel awkward receiving together because we have not been able to speak to the priest.
1066	A		3	Y	Difficult: Artificial barriers / ignorance of current rules, particularly by vicars and priests.
1067	A		3	Y	We have had great joy and support from friends in both churches, in AIF and interchurch families from around the world. It has been a great way in to the universal church. There have also been insights and revelations that would probably not have come from within one church.
1067		C	3	Y	Joyful: our membership of AIF which has brought us into a community of like-minded Christians who will understand and support us non-judgmentally in what we do, where others sometimes think we are strange, even 'too religious'! Belonging to the AIF prayer chain. Sharing Eucharist together, and also in each other's church life.
1067	A		3	Y	In the early years there was quite a lot of unease and uncertainty about the attitude of Catholic clergy to our situation. There have inevitably been practical issues about managing commitments in both churches, down to the basics of who has priority if there is a clash of dates.
1067		C	3	Y	Difficult: not always being as involved as we might like in either of our church communities, due to time constraints. Some clergy and parishioners on the way have been less affirming than others.
1068	C	A	4	Y	The joy of sharing the riches of our traditions and of others, and of feeling that we might be making a difference in our churches.
1068	C	A	4	Y	Difficulties are mainly 'the rules' and family attitudes to what we were doing. Our ecumenical life has not only been as an interchurch family, but also being involved for many years in the local ecumenical scene, and most of all through having the privilege of being Ecumenical Development Officers for <diocese> for 6 years – we have now retired. It therefore becomes difficult, and perhaps unhelpful, to try to separate out the interchurch family part.
1069	C	F	1	Y	Joyful: getting the best of 2 traditions / fellowships, gaining good friends in 2 fellowships.
1069	C	F	1	Y	Difficult: opposition and misunderstanding from family and friends (mainly against the Catholic Church)

1070	C		4	Y	<p>'People-centred events' rather than 'issues' brought joy. &lt;Wife's&gt; minister attending &lt;son's&gt; Catholic baptism and being spontaneously invited by the priest to pray over &lt;son&gt; (1967). &lt;Wife's&gt; setting up and running 'Children's Church' at the Catholic Cathedral for the pre-communicant children - in the late nineteen-sixties. My receiving communion with &lt;wife&gt; in the Presbyterian Church(1971). &lt;Wife's&gt; joining me on a week-long 'Better World Retreat' (1975) where, in addition to the warm welcome she was given, for the first time we were able to receive communion together at mass. The house masses that followed this retreat where &lt;wife&gt; was warmly welcomed into the celebrating community to receive communion. Being directed by a Catholic priest in 1976 to form contact – on a visit to Britain - with AIF and our first attendance that year at an AIF conference. In 1986 when our bishop gave &lt;wife&gt; permission to receive communion with me whenever she <b>felt the need</b> to do so. In 2007, at a retreat given for the Sacred Hearts Lay Associates, the bishop leading the retreat openly <b>invited</b> &lt;wife&gt; to join us at communion – the first time ever to be <b>invited</b> as against being <b>permitted</b> to receive communion at mass. A special joy to me - throughout the length of our marriage - has been the warmth with which I have been welcomed to participate fully in the life and activities of &lt;wife's&gt; churches; this especially so in the case of the church she has attended for the last 20 years. Also of special joy has been the warm support and help we have been given by <b>so many</b> Catholic priests who have had to struggle to find ways to build up our marriage and family: such as, for example, when Fr A celebrated a parallel eucharist side by side with &lt;wife's&gt; minister to celebrate our silver wedding, and Fr PK giving communion to &lt;wife&gt; in 1975 without episcopal say-so. (As a footnote – it is interesting to note that almost all these priests belonged to religious orders; diocesan priests, while sensitive and sympathetic, felt their hands tied.)</p>
1070		M	4	Y	<p><u>Joyful:</u> Experiencing the love and generosity with which people of both traditions have responded to our requests when we have presented our great needs. The highlight for me was the time we celebrated our Silver Wedding. We wanted a little service of some sort followed by a Barn Dance. We asked our priest if we could have some sort of united service in one church and whether it was at all possible for it to be some sort of Eucharistic one. He told us that we could not share one altar but that there was no reason why he and my minister could not celebrate communion side by side (two tables) and each consecrate their own elements. He got together with my minister to see what they could work out and the result exceeded our expectations. The service was in my church and the communion was shared as described. In addition, the priest used wine from Galilee (for both tables); some nuns baked the host, again for both; another nun gave us a beautifully decorated candle with 25 on it. For me, this all healed a lot of the rejection I had previously experienced. Our priest suggested that at the Eucharist, &lt;spouse&gt; and I should each receive from our own minister, then we should each hold a chalice and all the other people could then come up and receive from one or other of us. The trouble was that we did not want our children to have to chose whether to take the chalice from Dad or from Mum, It was decided, therefore, that they would follow us, but each take the bread from the one minister and the wine from the other, then we would hold the chalices. This seemed a very hopeful sign for the future. The local AIF music group played the hymns. For me the</p>

					service was more than I could ever have dreamed of: it was all that our wedding service could not be. We had a very simple little service for our Ruby Wedding but much more low-key. The warm acceptance of people of other churches when we go to their functions is another joyful experience. <My spouse's> sharing communion with me in my church and my being invited to take communion in the Catholic church as described by <spouse>.
1070	C		4	Y	Difficulties have tended to result from issue-centred events: <Wife>'s having to sign an agreement to bring up the children Catholic before being allowed to marry me; the wedding having to take place in a Catholic church; the baptisms; the exclusion of <wife> from unity with us all at communion; the exclusivity of Catholic conversation (and, reciprocally though to a lesser extent) of Protestant conversation; even if we'd both been Catholic the Church's teaching on birth control would have been difficult; finally, there was the way we conducted our theological discussions – we had to learn how to accept that some differences in our understandings are to be lovingly respected.
1070		M	4	Y	Difficult: For me it was mainly the exclusion and non-acceptance, not just at mass but often in the early days, the sense that I was not socially a 'member of the club'. I also regretted very much that, because we joined AIF in the very early days, our children who were older than the other children, did not have any peer group to support them. It was a very hard road for them as they did need peer group support. Also they did suffer from my being excluded when they were children. When they grew up, they all left home as Catholics but the eldest joined the Anglican church, and she and her family now worship in the Lutheran church in Australia; the second one was a practicing Catholic at one time but, has many reservations. Also, when she married an Anglican, was upset at her husband's being excluded from communion and his distress at being so. She has many spiritual qualities but now she and her family do not go to any church but are happy to come with us when they visit. The third one, who was very active in the Catholic chaplaincy at university, also does not attend church, nor does his wife and children although they are kind and loving people. This is a great sadness to us and does not result, I feel, from being brought up in a two-church family but rather from experiencing the exclusion of the non-Catholics. It may also have something to do with the effect of 'The Enlightenment' and discussions at university.
1071		A	2	Y	Joyful: shared celebrations of marriage & baptism. I enjoyed taking an active part in preparations for first holy communion because it mattered to <husband> and was a good age for the girls to grow in their faith.
1071		A	2	Y	Difficult: not feeling fully part of either church, being excluded from receiving communion at <husband's> church. <Husband's> discomfort with charismatic / evangelical practice.

1071	C		2	Y	What has made life difficult for me is my discomfort with evangelical / charismatic Anglican practice. This sits well outside the kind of church experience I appreciate and look for, but I have found my family moving in that direction. A very difficult adjustment for me/us to make. For me, the problem of intercommunion is not one I easily associate with despite my belief that Jesus gave his body for all, not just for some. The difficulties within and between the churches and, therefore in a respectful and loving way within our marriage, go way beyond communion and into the different cultural as well as theological aspects of the various churches. Each church has its own culture which is particularly strongly defined within the catholic church. In my part of town there is a strong Irish influence; in others it may be Polish. I feel at home within most Catholic churches I walk into. I doubt that <wife> always does. This is important. Other factors which sometimes blend in the general backdrop are papal authority, Marian doctrine, the role of the saints and others. Much as we respect each other's perspective on these things, there is a reason why I remain a Catholic and <wife> an Anglican - I believe it is that neither fully accepts the other's church. So much upbringing, so much history. On a practical level, the difficulty is as <wife> describes - not being fully part of either church, the glazing over of people's eyes as they fleetingly try to understand how interchurch can make any sense, and then give up trying to understand. A bit like being a foreigner sometimes.
1072	C	A	4	Y	Joyful? Those occasions when we have received communion together (especially our 60th birthday celebrations). Does "joyful" include gaining a wider perspective of what it means to be church? of differing musical traditions?
1072	C	A	4	Y	Difficult? Every Sunday! (i.e. clashing commitments) And the churches' differing eucharistic hospitality "rules". And looking at our children, who have no formal religious ties.
1073	C	A	2	Y	Joyful: Integrating our evangelical charismatic enthusiasm with the colourful events and rituals of the church calendar. Having two congregations and two traditions provide us with a rich diet of spirituality and a wide range of friends and associates. There is a sense that by slowly growing together we may help to undo the divisions that we both feel very keenly and resent.
1073		A	2	Y	Attending two churches. <Husband> always wanting to go to mass. Juggling activities and family commitments with church means that I often choose not to attend a CofE service because we always have to fit in a Mass for <husband> and the end result is too complicated so I back down. Feeling alone in my choice of tradition even though I am married and married to a Christian. Not being able to share some things that matter to me with <husband> because his view is different and he believes different things to me ( this is likely to be the case, however, even if we were in the same tradition, but we would experience unity more regularly and in a church setting that would not make this such an issue). Feeling on the edge of church because it is impossible to invest the same time commitment to each church as it would be if we only attended one.
1073	C		2	Y	Feeling semi-detached from my church because of my loyalty to <wife> who does not like it. Awareness that for her Christianity has become more painful where before it was more of a joy. In our situation where our interchurch status is the result of my personal choice I sometimes feel responsible for the divisions that exist and for

					the problems they cause for <wife>.
1077		X			Sharing experiences together as a family and learning from each other. Being welcomed in both Churches and being able to be part of 2 church families, getting the best of both worlds! I also enjoy reminding others that I am both Catholic and Anglican and when they question how this is possible, leading into a discussion about the Church. The strength and friendships that I have gained through being a member of AIF. I have also appreciated later in life that my two Church background has given me a greater interest in what ecumenism means and why it is important.
1077		X			I have found it hard at times to accept various teachings within both denominations and have sometimes felt frustrated by the Church and its apparent lack of movement towards Church unity. I feel that at the moment there is a tendency to look at issues of interfaith rather than interchurch as I feel that this is easier due to the understanding that different faiths will always be different and therefore it is more an issue of working alongside each other. Sometimes I can feel frustrated that the interchurch issue has apparently fallen a little off the agenda as a no hoper. Also, I have come across a couple of people who remain adamant that you cannot be an Anglican and a Catholic and are not willing to listen to how this might be possible.
1078	A		4	Y	Joyful: Getting to know other interchurch couples, locally & internationally.
1078		C	4	Y	Joyful: Breaking down barriers & surprising people.
1078	A		4	Y	Difficult: the churches
1078		C	4	Y	Difficult: Churches being barriers.
1079		C	4	Y	The same issues – getting married, baptism, sharing communion ... joyful when we were understood.
1079		C	4	Y	It was difficult when we were met with incomprehension.
1080	C	A	3	Y	The difficulties of wedding service, baptism etc. have resulted in a greater joy. Being involved in both communities is a good thing. The difficulty of sharing communion is a bad thing but we have been enabled to do this far more than many inter-church families; that is a great joy for us but makes us sad for those who cannot do it.
1082	C	L	4	Y	We recognised that the differences between the confessions are not as grave as the churches pretend. We were welcome in both churches.
1082	C	L	4	Y	Difficult is the fact that the fruits of Vat. II are more or less neglected. The catholic church put in a reverse gear.
1083	C	A	3	Y	<u>Joyful</u> - Witnessing together in each other's church. For example, we are both chalice assistants in the Anglican church and we always undertake our "duty turn" at the same service. We also write and offer the Intercessions together (ie both of us at the lectern at the same time, reading alternate prayers). People often comment on the significance of this witness. For each of us our understanding of our own church has been deepened by the need to explain (to ourselves as well to others, including our spouse) why we are staying in the church of our origin. The community of interchurch families to which we now belong has been very enriching – both on a spiritual / pastoral basis. Our involvement in our church life is defined by our being an interchurch family – and this is a significant feature in all that we do in our local churches eg marriage preparation (which we deliver

					ecumenically), and also our involvement in local ecumenical organisations, events and initiatives.
1083	C	A	3	Y	Difficult – Initially, issues around sharing of Holy Communion were very painful. However, over the past 15 years or so, we have had significant pastoral support from our RC bishop and parish priests. Being a member of 2 churches and heavily involved in both is very wearing! It can sometimes also preclude feeling that you belong completely (ie going on alternate Sundays, and perhaps away for a weekend here and there – may mean that attendance at one church might be subject to a 4 week gap) – or that you can commit totally to either one.
1085	C		4	Y	Variation is a joy
1085		U	4	Y	Joyful worship experiences
1085	C		4	Y	Unbending ignorant dogma is a pain
1085		U	4	Y	Difficult going to mass with the boys and not being able to share the Eucharist
1086	A	C	3	Y	joyful – enjoying the occasions when both us and friends have been able to share; being blessed with children that have a lively faith in Christ; befriending and sharing with other interchurch families.
1086	A	C	3	Y	Difficult – When one of us is left out or is made to feel second class at worship.
1087	A	C	4	Y	It has broadened our experiences considerably and made us both examine our own tradition and practice.
1089	C		3	N	Joyful: meeting Christians from another church as well as my own.
1089	C		3	N	Difficult: not being allowed to receive communion together.
1089		A	3	N	We don't really live "interchurch" rather "two-church". That we are from different Christian traditions does not detract from the joyfulness of our marriage. It is the attitude of the RC church to Holy Communion that I find hard.

<b>Q11. How do you want your spouse to handle your funeral service? Why?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C		2	N	I want a Roman Catholic funeral mass because I'm Roman Catholic.
1041		P	2	N	Just plant me in the ground. I won't be here anyway.
1056	D	C	4	Y	The way each of us has planned. both traditions will participate in each service.
1058		B	4	Y	My pastor and a cemetery plot with spouse. His friends would be welcomed in my church. His church is awkward for visitors.
1058	C		4	Y	Catholic Mass of Christian Burial, with cremation. The Mass is right, cremation is acceptable and minimizes environmental impact and cost.
1059	L	C	3	Y	We haven't really talked about it.
1061	C		4	N	I hope to have both of our churches involved: clergy, choirs, congregations, liturgy, music, and lay ministers. I hope to have a wake at one church and funeral at the other. I hope that by the time of my death, burial can be arranged at one of the churches. How better to wind up my life in which ecumenism and interchurch marriage have meant so much?
1061		B	4	N	I would like to have some involvement from the Catholic church in the form of readings by lectors, some aspect of liturgy, perhaps certain

					prayers.
1065	C	A	3	Y	I would like both churches represented at my funeral because they are my 'church'. Reading Tim Van Kroonenberg's account of Fiona's funeral, that must be, pretty much, a perfect model for Interchurch Families-it sounded amazing and intensely moving.
1066		C	3	Y	I feel that funerals are for the bereaved so I am happy for my spouse to arrange what he feels comfortable with. I don't mind if he needs to have it in his church because it is what he needs, I will be in heaven I hope, and not too concerned which church my funeral is in.
1066	A		3	Y	A celebration of a life lived involving as many interchurch people as possible, to encourage future unity.
1067	A		3	Y	I would trust <my wife> to deal with this when the time comes. Maybe thinking about a funeral will loom larger in years to come!
1067		C	3	Y	Prayerfully, in a way which seems most meaningful for him and the family at the time.
1068	C	A	4	Y	We have agreed in writing about our funeral services in which we plan some ecumenical involvement, but would not wish to spell things out here.
1069	C	F	1	Y	We haven't thought about it yet!
1070	C		4	Y	If possible (priest shortage) a Requiem Mass with the Minister of <wife's> church participating in some way. Unless all the members of the family are welcome to receive communion I want a simple burial service. I have indicated my preferred hymns & readings. Whether I am cremated or buried depends on the family's own feelings. I would like a woodland burial site – ultimately shared with <wife's> remains.
1070		M	4	Y	I have left a note about the hymns and readings I would like and I would want the service to take place in my church. Ideally I would like some involvement from <husband's> priest if that were possible but I do appreciate that clergy are under enormous pressure with the number of funerals they have to conduct, along with other matters, and would not want to add to their pressure. If it were not possible for the priest to be there, then I would like some involvement from a Catholic lay person, perhaps doing a reading or some prayers but that would be for <husband> and the family to decide if I were to go first. I would want to be cremated and my ashes buried with <husband>. Why? Because we have been united in life and would not want that to change with death.
1071		A	2	Y	In my church as a recognition of my tradition - but with involvement of RC priest to reflect our interchurch marriage & for pastoral support for <husband>
1071	C		2	Y	Sacrament of the sick if possible, but once I'm gone, I'm gone. I would rather <wife> and the girls be comfortable with the arrangements than to be hung up about RC involvement.
1072	C		2	Y	in whatever way <spouse> feels comfortable. I would expect there to be a recognition that the CofE church is nearer home than the RC one, and that we have been very actively involved in the local community over many years (and that I would like the local community to want to be able to say "goodbye" in the local church)
1072		A	2	Y	with clergy from both churches, at the local CofE church, with a eucharistic service and with formal RC permission for ALL (including, if not especially, the RC priest(s)) to receive. Are funerals for the deceased or for the bereaved? This is a conflict area

1073	C	A	2	Y	We haven't thought about it in detail. <Wife>: I am not particularly interested in my funeral and am happy to have a standard CofE one. <Husband>: my main concern is that we should be buried together and apart from that I don't really mind.
1077		X			No response
1078	A		4	Y	I want a full requiem mass & to be buried by my deceased daughter. <Wife> knows this.
1078		C	4	Y	As a joyful celebration. I love music and singing. Apart from the terrible death of our daughter I have had a wonderfully fulfilled life for which my husband has been largely responsible by sharing his life with me. A requiem mass and open table!
1079		C	4	Y	<Husband's> funeral was an Anglican eucharist in an Anglican church, but it was a great ecumenical occasion, during the Week of Prayer for Christian Unity in 2005 – replacing the usual WOP service in the village. All traditions took part (because of <husband's> work), and the local RC Benedictine communities took a very full and public part in the service.
1080		A	3	Y	As long as it's Christian, I don't mind.
1080	C		3	Y	It doesn't bother me, I shall be long gone! (Hopefully!)
1082	C		4	Y	I want to be buried in our village according the catholic rite. I would like one of the protestant priests I know to take part in the ceremony.
1082		L	4	Y	I want to have a protestant funeral in which the people taking part share the holy communion.
1083	C	A	3	Y	We both want the funerals to represent both sides of our church life, (ie the other church to play a role in the funeral) and trust each other to ensure that this is so.
1085	C		4	Y	Whatever she is comfortable with. There will be enough problems without getting upset over the rigmarole of a funeral. I, or really only my body, will get cremated – they will have a party.
1085		U	4	Y	I'd like to think it would be a URC service but it's up to him- it's for his comfort.
1086	A		3	Y	Would like a celebration with Faure's requiem in the Anglican church. Would like RC friends and family to be invited to receive communion.
1086		C	3	Y	A celebration in which ever church the surviving members of my family feel comfortable. Would also like all to be invited to receive communion.
1087	A	C	4	Y	<Husband> would like a normal Anglican Common Worship service with an input from the Catholic Priest. As far as <wife's> funeral is concerned the form of service would depend entirely on the response of whoever is parish priest at the time. (At present the local Catholic Church is without a parish priest and they always seem to move on quickly)
1089	C		3	N	It has not been a matter we have thought about in detail apart from deciding that I would be cremated.
1089		A	3	N	My funeral service will be in my own church followed by cremation.

<b>Q12. What kinds of things have you discovered about your spouse's religious tradition?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C		2	N	Haven't really discovered anything new

1041		P	2	N	I did a lot of research before marrying <husband> so about the only thing new I've discovered is the tenacious hold the Catholic religion has on her members. It's a bit scary at times.
1056	D	C	4	Y	Very similar in beliefs, but different in practices or ritual.
1058		B	4	Y	Those that study and can discuss religion are easier to be with. They are usually the ones serving others. There are many that only come to Mass.
1058	C		4	Y	She is deeply committed to Jesus Christ. She understands sacraments and church structure and their significance differently than I do. She does not see the importance of church as teaching authority but rather sees it as a group of believers gathered together for mutual support, encouragement, learning and worship.
1058	C		4	Y	its deep historical roots and intellectual resources, mystery, commitment to the Lord, validity of its claims, and ecumenism
1059	L	C	3	Y	I like the different prayer services during Advent, Lent, the music and the prayers.
1061	C		4	N	My original unthinking espousal of Catholic teaching has been reshaped by our joint religious experience into a thinking appreciation and support of the truth that is behind Catholic thought. Without <my wife's> living of her beliefs and ability to discuss them with me, I would not have had a conversion of heart that opened the way for my ecumenical involvement. Seeing Christianity reflected in her, especially a Christianity that is somewhat different than the one I grew up with, has both made me question just what I should be understanding by and of Catholicism and made me appreciate it. By having to justify Catholic Christianity in her light, I have come to a better understanding of it, and so I appreciate it more.
1061		B	4	N	As a child, I was brought up in the Lutheran church, so many aspects of Catholicism are not that strange to me. But over the course of our marriage I have asked many questions and have learned much, not just about Catholicism specifically, but about the larger issues of Christianity.
1065	C	A	3	Y	I have learnt a lot and appreciated the value of some traditions that I was unaware of before-some things I still have a problem with (and so does he!)-that's why we maintain our own denominations.
1066		C	3	Y	That there are more similarities with my own than is generally realised.
1066	A		3	Y	There is more scope for sharing Eucharist than I expected; so much depends on the personalities involved.
1067	A		3	Y	Firstly the very strong Catholic sense of common identity, most strongly at mass where there is a sense that everyone present shares the same understanding of what is happening and why they are there; not something I feel to the same extent in my Anglican church. Secondly the lay understanding of conscience in interpreting rules and working out how to proceed in everyday situations.
1067		C	3	Y	The strength of the Anglican parish network, available to all those living within it, and the welcome I receive in it, unassuming and open.
1068	C		4	Y	As I knew almost nothing about the Anglican Church 45 years ago, and now know quite a lot it is impossible to answer this question succinctly, but I have learnt that many Anglicans are serious about their faith.
1068		A	4	Y	I have discovered that Catholics are just as diverse in their attitudes and beliefs as the rest of us, though they still present a monolithic face to the world!
1069	C		1	Y	Appreciate enthusiasm and energy of evangelical / charismatic

					Christians.
1069		F	1	Y	Richness of RC liturgy and sacraments.
1070	C		4	Y	Far too much to elaborate – liturgical practice, theology, governance, structure, hymnology, social concern and action, mindset, social interaction. The two clearest areas of difference are the emphases upon teaching authority on the one hand and the role of the sacraments and the bible on the other.
1070		M	4	Y	I have discovered a great deal, too much to detail here but I have discovered great riches to complement those I have received from my own tradition.
1071		A	2	Y	A much better understanding of RC beliefs - getting behind the popular, simplistic view, and experiencing the worship - how on one level it is v. similar, but the devil is in the detail!
1071	C		2	Y	Discovering that non-Catholic Christians are just like the rest of us.
1072	C	A	4	Y	how long have you got? We have both learned that membership of the other's church does not require horns and a tail, that the differences are small in comparison with the parallels (especially in today's secular world); that people, Christian (of whatever denomination) or otherwise, will always find something to disagree about; and that we (i.e. all denominations) all too often focus on internal issues that seem to matter to us whilst people around the world are dying of starvation, landmines, or civil wars; that there is widespread ignoring of the 39 Articles and the Pope/Vatican.
1073	C		2	Y	Although I was involved in <wife's> tradition(s) before I converted, I have discovered a generosity and friendliness in the community and sadly often intolerance and prejudice towards a faith that has become my own. I have to recognise these characteristics within myself as well.
1073		A	2	Y	I have learned a great deal about RC that I did not know before. In particular many myths that I had grown up with (anti-catholic CofE family) were untrue. I haven't found it to be friendly or welcoming to those who are not catholics. The priest, however, is extremely warm towards me and very pastoral. He often seems to be the only one!
1077		X			No response
1078	A		4	Y	Authority. How celibacy tends to make men rigid.
1078		C	4	Y	It has been welcoming & has a lot that is shared with mine.
1079		C	4	Y	How to disagree openly and yet somehow stay together
1080	C	A	3	Y	All sorts of things. Some misunderstandings clarified.
1082	C		4	Y	The protestants celebrate the Eucharist as we do. Reading the bible is more important than in my church. Spontaneous prayer is more usual.
1082		L	4	Y	Tradition is very important. Religious life is regulated by church. Church has a much higher meaning than in the protestant church. It regards itself as the mediator between man and God.
1083	C	A	3	Y	This is too big a topic to do justice to it here - talk to us about it!
1085	C		4	Y	It is democratic – it is heavily New Testament – it is very welcoming to the children of God
1085		U	4	Y	The great company of believers down the ages. The illusion that the mass is always the same
1086	A		3	Y	Monastic spirituality, growing enthusiasm among priests and laity for Eucharistic sharing, married priests and women priests.
1086		C	3	Y	The broadness in belief and style of worship, beautiful liturgical singing,

1086	A		3	Y	Monastic spirituality, growing enthusiasm among priests and laity for Eucharistic sharing, married priests and women priests.
1086		C	3	Y	The broadness in belief and style of worship, beautiful liturgical singing,
1087	A		4	Y	A heightened realisation of importance of the Church as a worldwide institution
1087		C	4	Y	A greater awareness of pastoral needs and practical help in times of trouble and stress
1089	C		3	N	How much our churches share despite the differences. However, I have a sister who belongs to the same church so that this was not all new to me.
1089		A	3	N	The great similarity of RC and Anglican Eucharist. That the RC church considers itself to be the one true church; there are rules which are man-made not God-made.

<b>Q13. What kinds of things have you discovered about your own religious tradition?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C		2	N	In my experience, I've found that the Catholic denomination is more open to Protestant denominations than the Protestants are to Catholics. We had more trouble getting married in <wife's> Protestant church than in getting dispensation.
1041		P	2	N	I guess it's a matter of perspective because I see it as just the opposite. The Catholic Church seems bound and determined to make everyone Catholic. I am not allowed to receive communion, but I've made my peace with this restriction. My church is open to letting <husband> receive communion because he is a believer. I realize there are many Protestant churches that offer communion to members only, so this tradition is not limited to the Catholic Church.
1056	D	C	4	Y	RC – political maneuvering by hierarchy is hurtful. doc – very inclusive but not very aware of other traditions.
1058		B	4	Y	Openness to those who live their faith, regardless of the denominational label.
1059	L	C	3	Y	That Eucharist should be shared more within an interchurch marriage situation. I don't like when the priest talks about the superiority of the RC Church.
1061	C		4	N	In many ways, though coming from different denominations, we seem to be moving either toward one another or expanding our understanding and appreciation to include the other. Areas where we have come together include prayer, eucharist, self-empowerment, importance of scripture, a feeling of God's personal love for us, the reality of religion (not just a code written by someone somewhere else).
1061		B	4	N	I definitely agree that we both have expanded our understanding and appreciation to include the other.
1065	C	A	3	Y	I have discovered that I am very comfortable with the Church of England's ethos and style-although I know one is not supposed to find the Gospel comfortable but radical and challenging! I moved from the Methodist church at University and so there was a deliberate decision made then about style and emphasis. Being in an Interchurch marriage makes you constantly revisit these things-if they are not important, then there is no reason to maintain separate denominations.

1066		C	3	Y	I have wondered why my church is so slow to come to terms with the Reformation and forgive the other church.
1066	A		3	Y	It is not (yet) always as welcoming to other traditions as I thought it was.
1067	A		3	Y	I have probably become more critical of my own Anglican tradition and become more impatient with the political manoeuvring and divisions, and a feeling that ceremonial and tradition are revered for their own sake.
1067		C	3	Y	It is possible to be a member of the congregation without much involvement for a very long time! But when you are part of the RC community, it does extend everywhere you go, and there is a real feeling that people are concentrating on the same thing at Mass, even where they are so diverse. The outreach isn't really to all the community living locally, but can be worldwide. Evangelisation is mostly to lapsed Catholics. However, our RC church is very involved ecumenically in a four church covenant where the congregations do a lot together.
1068	C		4	Y	That RCs are much more open to accepting other Christians, but most do not wish to be involved.
1068		A	4	Y	That sadly many Anglicans are inward looking and pragmatic and are not particularly interested in ecumenism as a principle
1069		F	1	Y	Appreciate bible teaching but feel we could have more awe and reverence for God.
1069	C		1	Y	Being interchurch has made me think more about Catholic teaching and why I believe what I do.
1070	C		4	Y	The inadequacy of the theology of 'the people of God' which still overidentifies the Church with the hierarchy and priesthood and has failed to recognize the full place of women in the Church. Plus, above that, the over-centralisation of authority/power in the Vatican, even to the exclusion of the bishops. But against this the depths of Catholic spirituality, springing from the centrality of Christ living out Calvary in the Mass, are immensely rich.
1070		M	4	Y	A great deal: I had to be able to answer <husband"s> and other people's questions so I had to know what my tradition believed and how what I personally believed measured up to it.
1071		A	2	Y	What it looks like from the outside, and that it is cultural almost as much as it is religious.
1071	C		2	Y	To me RC Church is warm, comfortable and cosy. Anglican is much the same, but it's a bit like the in-laws. It feels like home, but never quite hits the mark.
1072	C	A	4	Y	that (formal) adult continuing formation is sadly lacking - so the laity must do that for themselves; that there is huge diversity within both RC and CofE churches in Britain; and that ecumenism is irrelevant to most members of our churches; and that both our churches have saints and sinners
1073		A	2	Y	I was quite shocked initially at the reaction of the evangelical church that we were in when <husband> converted to the catholic church once he became a member as it was quite negative. I have been pleasantly surprised by the larger view of the CofE church were we now attend towards the catholic church as they are involved in joint activities. Otherwise I don't think I've learned anything I didn't know.
1073	C		2	Y	Everything I know about my specifically catholic faith I have discovered from within a church and even a marriage that were hostile towards it. But my view is probably not that different because of this: it is ancient, beautiful, troubled, colourful, usually out of touch

					and perfectly answers my existential and spiritual question while disturbing every aspect of my life.
1077		X			No response
1078	A		4	Y	The music
1078		C	4	Y	It can be good & has a rich tradition but backs itself into corners.
1079		C	4	Y	The importance of epikeia, and the possibilities of a flexible pastoral approach
1080	C	A	3	Y	That we can be too insular and base our opinions on misunderstandings.
1082	C		4	Y	The catholic church behaves as if it were the only Christian confession.
1082		L	4	Y	Luther has the position of a saint and nearly absolute authority.
1083	C	A	3	Y	As above. Far more than we would ever have found out if we had married within our respective traditions (or to someone of no particular faith).
1085	C		4	Y	It has a history of tradition – it has some very unforgiving people and it has, thank God, a large number of real caring people.
1085		U	4	Y	Open to different ways of worship and accommodates a wide spectrum of belief.
1086	A		3	Y	Been able to reflect on the benefits of both married and women priests.
1086		C	3	Y	I feel that some of the attitudes are rather arrogant. However I have also met some very spiritual clergy who show that not all members are so arrogant.
1087	A		4	Y	It is all too often very inward-looking.
1087		C	4	Y	The Church's rules and regulations are often differently interpreted depending on diocese and parish priest
1089	C		3	N	Since being married, I am not sure I know.
1089		A	3	N	It welcomes members of other Christian traditions to Holy Communion. There is little mention of interchurch families. Few clergy attempt to seek them out.

<b>Q14. What impact do you think interchurch family life has had on your children?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	N/A
1056	D	C	4	Y	Acceptance by them of all people and their traditions
1058		B	4	Y	They did not have an interchurch experience. When we visited my parents, they did not attend church with my parents, but went to the catholic church, despite the disruption to my parent's routine.
1058	C		4	Y	Perhaps some but much less than if we had really been an interchurch family while they were growing up.
1059	L	C	3	Y	Our children don't feel bound to one tradition, they're open to talk religion with their friends.
1061	C	B	4	N	no children
1065	C	A	3	Y	No one can tell our daughter distorted stereotypes of either of our denominations because she knows better! We hope it has been a good experience for her and not confusing. She is very accepting of it all as most AIF children are-they really don't seem to find it a problem.

1066		C	3	Y	Our daughter has a very broad faith and made a decision about her first communion that had she been in one church she would not have had to do. On the one hand that is sad, on the other that was a great experience for her growth and development.
1066	A		3	Y	Made our daughter more open to a variety of religious experiences (and amazed why some people are so limited in their approach.
1067	A		3	Y	They certainly know more about the Christian faith and the various traditions than most of their contemporaries. I am not sure that it has made them any more of less committed than they would have been from a one church situation. I feel one of them has made "I don't want to choose" a reason of not being confirmed. Maybe that it is a good thing in that he has not simply gone along with the crowd as he might otherwise have done.
1067		C	3	Y	It kept them coming to church until they left home – there were so many choices of service and we made it clear they should attend at least one each week! <Son> may have felt over-churched, so he doesn't go now, but he doesn't seem anti church. <Daughter> has a very ecumenical and committed spirit.
1068	C	A	4	Y	They are not tied to a particular denomination, and have a wider view of Christianity, though sadly at the moment they are not regular worshippers. <Eldest daughter> teaches in a Catholic School.
1069	C	F	1	Y	It's too early to say (one child, 11 months old)
1070	C		4	Y	Mixed. Damaged by the division that was so marked in the earlier years of our family life. One however is a very committed and ardent Lutheran (who found Catholic authoritarianism too difficult to stomach), another is deeply spiritual but without a spiritual home, and the third whose values are spiritually based but who appears to not to incorporate God in personal, marriage or family life – but is very content to fit in with our religious life when visiting us.
1070		M	4	Y	Mixed. They have supported us in our struggle but it has been hard for them. Please see answer to number 10 'Difficulties'. Also, <husband's> answer.
1071		A	2	Y	A broadening of their outlook, knowing that our faith is important to us. Seeing how to compromise in a loving way - but on the downside, not being immersed in any one group of church friends.
1071	C		2	Y	The children have very limited involvement in RC life. RC church never really had much to offer post communion and the assumption I think is that good Catholic children go to Catholic schools. Ours don't and therefore haven't had that influence (cultural again, but also much of the religious teaching that goes with this - in truth a mixed blessing). They have a good understanding of RC mass, I think, and <wife's> efforts in attending and helping at communion prep classes was fantastic.
1072	C	A	4	Y	it has added to their sense of bewilderment about God, the world and people; it has diluted their "attachment" to either church
1073	C	A	2	Y	Its difficult to imagine our family without the interchurch dimension since it has become a big part of our identity as well as occupying a lot of our family time. The children feel very at home with different worship styles and liturgies. However, they do not engage very well with the young people at both churches and I (<wife>) wonder if this is because they know they are different. Whereas they engage fully with the young people at the AIF conference where the other children are in similar circumstances. They come over as more mature than their peers and I think this is because they seem to "know" their faith more because they have had to in our situation.

					Our interchurch children can compare and think critically and I (<husband>) have days when I rejoice in this and days when it worries me. In the "Mere Christianity" analogy of the hall and the rooms they definitely occupy the whole house and they are reasonably polite to the other occupants.
1077		X			I think that the main impact on me has been that I have been more open to various types of liturgy and Church services and am willing to participate in any denomination's service (which made it much easier for me to go to Church regularly when I was travelling!). I feel that it has made me aware of some of the issues between the Church and has given me a desire to find out more about why the Church is not fully united.
1078	A		4	Y	Difficult question because no comparater, but they know & occasionally practice both traditions.
1078		C	4	Y	Broadened their experience & given them an insight into many religions.
1079		C	4	Y	They have had a broader experience than they would have had in a single church
1080	C	A	3	Y	Their views are wider and more open.
1082	C	L	4	Y	They got to know that there are different forms of worship, different exegetic understanding and traditions in religious life. And all this is to serve one aim the glorification of god and the passing on of faith in Jesus Christ.
1083	C	A	3	Y	Quite a big impact. None of them is a traditional RC or Anglican – those who do come regularly with us are perfectly comfortable in either church and do not define themselves in the context of just one denomination (<Wife> and <husband> talk about being interchurch, but from the baseline of being an Anglican and a RC – the children do not make that distinction).
1085	C		4	Y	Great. It has meant that they have thought through their position with respect to God
1085		U	4	Y	Made to think at an early age what they believe
1086	A	C	3	Y	It seems to have broadened their outlook and strengthened their belief. They grew up accepting that no denomination was perfect but that Christ is in all denominations. One is more inclined towards the RC church and the other towards the Anglican. Both are committed to Christian Unity.
1087	A	C	4	Y	None
1089	C		3	N	No children.

<b>Q15. What impact do you think your children have on your churches?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	N/A
1056	D	C	4	Y	They participated in both traditions youth groups and set good examples.
1058		B	4	Y	A joy in the schools, not much impact in the church as they grew up. The oldest son has a Methodist pastor for a mother-in-law and helps in her church with music and youth.

1058	C		4	Y	When they were growing up, they were active in choir, altar boys, Catholic school, etc. We were not at that time an interchurch family in the real sense, but rather a mixed family with the Catholic Church dominant. Now that they are grown, our experience with them influences us, and through us our churches.
1059	L	C	3	Y	Not sure.
1061	C	B	4	N	no children
1065	C	A	3	Y	The fact that they are two-church children is a constant source of interest and stimulation. It makes the church and clergy question-the institutions-esp RC-seem to have a problem with them not fitting into the standard system however, and don't quite know what to do about confirmation etc.
1066		C	3	Y	She certainly makes them think if they are prepared to listen.
1066	A		3	Y	They challenge them to be more adaptable and open.
1067	A		3	Y	They were probably the first interchurch children to go through the first communion preparation in our church.
1067		C	3	Y	When they were growing up, they were almost the only teenagers in our Anglican church! Their Sunday School teachers found it quite difficult to keep up with their teaching because they had had it already at home. I'm not sure this was a very good thing. They did play regularly in the music groups in both churches, so people appreciated that. In our RC church, a bigger congregation altogether, children and young people play a very important part, and are incorporated continuously into the community.
1068	C	A	4	Y	They have increased their awareness of interchurch issues.
1069	C	F	1	Y	As above
1070	C		4	Y	The Lutheran plays a significantly active role in <b>their</b> church.
1070		M	4	Y	Difficult to answer. The eldest has been pretty involved in her church but as a Lutheran.
1071		A	2	Y	Not much because not sufficiently well known.
1071	C		2	Y	As they approach their teens, they have / are becoming involved in a third church as if life wasn't complicated enough!!
1072	C	A	4	Y	None, regrettably, other than as occasional topics of conversation with those who knew them or as "reasons" for occasional lack of attendance/commitment
1073	C		2	Y	Huge. They are vibrant, confident, highly musical and probably quite useful. Their spiritual breadth due to experience in the other church and their confidence in speaking about faith and participating in any liturgy (this is the case for the younger two more than the oldest one) makes them quite well known and popular among the adults. They are outside the loop of their own peers.
1073		A	2	Y	I agree.
1077		X			I hope that it has given them an appreciation of the idea that one can live as fully Anglican and fully Catholic, supporting both denominations in different ways. As interchurch children we do not necessarily bring our respective churches together but I feel that we encourage the leaders of the churches to think more about the effects of a divided church has on the future of the church. Many interchurch children as they grow older may find themselves attracted to one particular denomination, however I still consider myself as fully part of two churches and I try to be a witness to the real, but imperfect unity of the church. This is particularly the case for me in regards to the Eucharist, I feel extremely honoured and blessed that receiving Communion in any church has never been a

					question for me.
1078	A		4	Y	No idea!
1078		C	4	Y	Woke them up.
1079		C	4	Y	They have raised questions
1080	C	A	3	Y	As children, the same as any other children. Now, very little but they are always welcome when they attend.
1082	C	L	4	Y	We cannot see any ecumenical activities in their life. All of them have catholic spouses. They are more or less active in their parishes.
1083	C	A	3	Y	Their baptisms were a real ecumenical sign to our churches – the joint services were commented on by many. Now their irregular attendance (apart from one daughter) means that they do not have much of an impact.
1085	C	U	4	Y	<Son 1> takes his turn at leading part of the Junior Church. He is respected. <Son 2> is looking for a church to go to regularly
1086	A	C	3	Y	They have helped convince the clergy that being practising members of two churches is possible and not 'confusing'.
1087	A	C	4	Y	None
1089	C		3	N	No children.

<b>Q16. In what ways do you think your churches could more clearly enable you to 'be church'?</b>					
<b>C</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>O</b>	<b>Response</b>
1041	C	P	2	N	We feel fortunate that God led us to churches where the people and the pastors are very open to interchurch couples. Both our churches allow us to minister and be a part of active worship.
1056	D	C	4	Y	Be more informed, understanding, caring & involved with interchurch families and the unity they represent.
1058		B	4	Y	Interchurch activities for service to others and worship. Not constantly question why I have not changed to be like <spouse>.
1058	C		4	Y	As it is, we pray together, eat meals together, enjoy each others' company, and participate in the life of both our churches. Both our churches recognize us as an interchurch family and seem to value our participation. We are working with our Catholic pastor to see if we might be a useful resource in religion classes, marriage preparation, etc.
1059	L	C	3	Y	Be more openly accepting and affirming; don't treat us like a dilemma they have to figure out how to approach. Allow a sharing of First Communion, Confirmation.
1061	C		4	N	I am active in both churches, in a variety of ministries, as the Catholic Ecumenical Representative, and on the Catholic pastoral council. The structure of the Baptist church is less formal. I do find myself participating there at worship (lector and actor), setting up some worship environments, attending (and occasionally teaching) Sunday school, and voicing opinions at congregational meetings. That alone makes me feel pretty good. The Baptist church has extended itself so far toward us (and everyone else in that congregation) that it is

					hard to imagine what more they could do. But then they find something else! I have just been asked to set up a meeting between their pastor and my pastor to explore how we might have some form of joint Eucharistic liturgy! (We realize that there are differences of opinion about what the Eucharist means for each of us and that there are ecclesial proscriptions by the Catholic Church against just that, but the Baptists want to find out to what extent we might be able to hold some sort of joint service, even if it is just a Mass from which they would absent themselves to hold their own communion service, with everyone showing total respect for the other and recognizing the desire that we all have for ecumenical unity. Am I impressed just by their request? YES!!!) But I am also heartened by my Catholic church. The pastor there has extended himself quite a bit, even requesting the Baptist pastor to participate as an equal in a Stations of the Cross service. He did this without my suggesting it! There is hope and such actions as these do please and inspire me. Considering the conservative and traditional diocese in which I reside, even the simplest act takes on great meaning for me. By involving the two churches with one another, I feel like I have had a subtle influence and already am "church" more than I would ever have hoped.
1061		B	4	N	I wish, in our diocese, that there could be opportunities for Eucharistic sharing. I have started going up occasionally for a blessing.
1065	C	A	3	Y	Stop treating the non RC partner as a 'difficulty' and someone who has to fit in! (not a problem round here but is elsewhere) Rejoice in two Christians marrying each other, right from the outset, and support them in their two church belonging. Use our experience as church to inform ecumenism in the wider sphere.
1066		C	3	Y	They could take into account our other commitments when arranging meetings or services. They could both actively encourage us to find God in our home situation i.e. Domestic Church.
1066	A		3	Y	Stop hiding behind rules and regulations. Ask 'what can we do?' rather than see unity as a problem.
1067	A		3	Y	It's difficult for the Catholic church to be hospitable given the rules around communion.
1067		C	3	Y	Welcoming the whole family as a Christian unit, not just the member spouse. Being aware of pastoral needs of a two church family and some time and responsibility constraints.
1068	C	A	4	Y	Sorry, we do not understand the question.
1069	C	F	1	Y	By supporting our marriage and family life.
1070	C		4	Y	By <b>proactively</b> fostering family life in interchurch families with a welcoming warmth and sympathy, recognising that Christ in the eucharist is the essential source of their unity and strength. A special focus needs to be given to the children's need to <b>belong in both churches</b> . (That's what we needed – it's a bit late for us now, but there are still <b>so many</b> who still suffer.)
1070		M	4	Y	They could realize the vital importance of families receiving communion together and the scandal of dividing at God's altar families who are united at home. They could give the non-Catholic a warm welcome and not a grudging one. (We have been generally fortunate, others are not so lucky). They could stop lumping interchurch families with divorced people, 'But if we gave you communion, it would be unfair to our divorced members'. We are sorry for the divorced ones, but that is a separate problem. We are trying <b>not</b> 'to be divorced'!

1071		A	2	Y	By encouraging us that what we live & experience is positive expression of faith & love - not a mild irritation / embarrassment.
1071	C		2	Y	By practically realising that people from different churches do marry and do have families and by making such families more run-of-the-mill rather than novelties. This applies to RC and other churches equally. I have always felt angry that AIF meetings have often felt like RC-church-bashing opportunities. To me it's not just the RC churches that are culpable, it is all of them, probably in equal measure.
1072	C	A	4	Y	By being more ecumenically-aware, less insular, and more welcoming (especially eucharistically)
1073	C		2	Y	If the CofE were accepted e.g. as an "English Rite" our problems would be mostly solved and our richness would be retained. My preference for austerity and <wife's> for warmth would be like a choice of drinks rather than a choice of warring nations. This in a few centuries time. For now all we need is space.
1073		A	2	Y	I would appreciate more understanding and recognition from the RC church on mixed marriages, e.g. permission for <husband> to receive in the CofE and acceptance of the need to worship in both churches.
1077		X			I would love to see the day that all are accepted to Christ's table no matter what their background. I feel that if we truly believe that the Eucharist is about sharing the body and blood of Christ at his table then we should exemplify that and let Christ decide who comes to His feast. As I have previously said the church is in imperfect unity and for me, the journey to a perfect church includes accepting all at the Lord's table and letting God grant graces to whomever He chooses. As a family we are called to be domestic churches, but I feel saddened by the fact that as a domestic church we do not always receive together.
1078	A		4	Y	Sharing Eucharist. Recognising orders.
1078		C	4	Y	In the early years there was a lot of ignorance & some embarrassment.
1079		C	4	Y	By learning to respect our experience of being church, and allowing it to impact on their own understandings of unity
1080	C	A	3	Y	None. We are the church as are all other church members. Only God can change that.
1082	C	L	4	Y	By invitation to eucharistic sharing through the catholic church. Nowadays the protestant partner is not allowed to take part. This is a shame.
1083	C	A	3	Y	No response
1085	C	U	4	Y	Unity, especially over Eucharistic sharing would be good
1086	A	C	3	Y	by accepting us as equal members. On a personal level, both our present parish priests do treat us equally.
1087	A	C	4	Y	We found the expression <i>to be church</i> difficult to understand.
1089	C		3	N	I do not understand the question.
1089		A	3	N	I do not understand what "be church" means.

<b>Q17. How has your understanding of the church(es) changed since your marriage?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	Don't think it has changed.
1056		C	4	Y	Yes, thanks to vatican ii

1056	D		4	Y	YES. REALIZATION OF HOW THE SIMILARITIES FAR OUTWEIGH THE DIFFERENCES.
1058		B	4	Y	I work with individuals, not institutions to carry out the teachings of Christ.
1058	C		4	Y	I have become ever more fully convinced of the truth of Christianity and of the claims of the Catholic Church but I see great need to work out in practice how the Catholic Church can reach out to interchurch couples and other churches in respect and love, so as to show forth the gospel and build Christian unity, while seeking always the truth.
1059	L	C	3	Y	We see their strengths but also their areas in need of opening to people NOT of that church.
1061	C		4	N	As indicated in several questions above, my view of Christian denominations has evolved during the period of my marriage, from 'traditional' to 'progressive'. We have scripture, the ongoing understanding of the Church, and Christ's presence in one another to help us understand what it means to be Christian. This does not mean that anything over 20 years old can be thrown out as irrelevant. (Actually, I think most of what I have believed from childhood holds up rather well.) However, God's truth has to be applied in light of our sincere understanding of the underlying message of the Father, the Son, and the Holy Spirit. What has been codified has been derived from scripture originally composed for people with little education or understanding of psychology, sociology, science, advanced theology, etc. The profound truths of the Bible have been hidden (seemingly) in text that had to appeal to that different society and yet not remain irrelevant to today's society and tomorrow's societies. Churches should be inherently conservative in retaining the fundamentals that define and shape them. However, especially in a rapidly evolving society, they also need to respond to a changed society in order to interpret the truths within the new framework. The truths at times have never spelled out the new applications and the Church leaders need to lead us well into that new realm, not wait for the society to make the decisions in the vacuum.
1061		B	4	N	That churches must evolve as society evolves - holding the fundamental truths together with discernment in applying and living these truths in an ever-changing society.
1065	C	A	3	Y	'Church' can be 'two church' and can be successful and shared with great fulfilment. It can spiritually enrich people and not confuse them or water down their commitment. It can be a glimpse of the living out of Christ's prayer that we 'may all be one'. It has made us less tolerant of structures-in fact, we see structures as often damaging, sometimes denominations clinging on to authority and losing sight of the care of souls.
1066		C	3	Y	Since marriage <husband> has become a Lay Reader in the Church of England and I completed a Masters degree in theology. My understanding of church is different to when we married but I think the seeds were sown many years ago through study and experience.
1066	A		3	Y	People in different churches already experience much more variety than their leaders!
1067	A		3	Y	My understanding has certainly evolved. I'm not clear how much this has to do with being interchurch. See responses to 12 & 13 - I have probably come to see the good things in the Catholic church and have dwelt more on the negative aspects of the Anglican church.

1067		C	3	Y	We are more informed about church teachings on things like Eucharistic sharing because of our situation. As we have become more strong in our relationship and our faith, we trust our own consciences more, but we have never wanted to put others in a position of vulnerability by insisting on our own needs against those of others.
1068	C	A	4	Y	Greatly, but mostly due to our work as County Ecumenical Officers.
1069	C	F	1	Y	Sadly, we have become more aware of disunity between Christians of different traditions.
1070	C		4	Y	Immensely. It is essential for all the Christian communities to be in communion with one another – but it needs to be a communion of love and understanding that allows a much wider and more diverse flexibility than currently pertains.
1070		M	4	Y	Vastly as I think you will see from my earlier responses.
1071	C		2	Y	I perceive that the Anglican church has a large centre ground that has grown and fragmented during the course of our marriage and an RC church that has become more entrenched if anything. It is very much churches within a Church at every level and in every sphere. Other non-RC churches are nibbling or eating into the edges. I perceive weak leadership, fragmented practice, no sense of authoritative teaching and too much compromising of principles, whatever they may be. How on earth is the RC church to be expected to negotiate (if that is the right word) with such an organisation, let alone respect it at an organisational level? I know and have heard examples and speakers giving ample evidence of how things could work and that's fine between individuals and groups of individuals who respect each other, but it is at an organisational (almost political) level that things need to change. If anything, at that level my perception is that things really haven't changed that much. At the end of the day, it's still about individuals having the influencing skills and articulation to persuade reluctant local clergy.
1072	C	A	2	Y	We have moved from a “confirmation classes” level of understanding to a more adult understanding, and to being committed members rather than merely nominal ones. Being in 2 churches, we have had to think about, articulate and discuss a whole spectrum of aspects of Christianity and life.
1073	C	A	4	Y	We have already answered this question
1077		X			My understanding of the Church has developed as I have got older and come to realise that being an interchild isn't just about meeting more friends at Swanwick every year! I think that it may well be because of my two church upbringing that I have been intrigued by Church doctrine and theology and have investigated more through my theology degree and extending that in my dissertation in which I focused on the Eucharist as a sacrament of unity in a divided Church.
1078	A		4	Y	Immensely - but so have the churches. Vatican II has happened since we got married.
1078		C	4	Y	Institutionalisation is bad for religion.
1079		C	4	Y	More awareness of how hard it is for churches (institutions) to change, the need for ‘patient endurance’
1080	C	A	3	Y	Given us a wider view. Seen a bit more of the free churches – our Anglican church is a Local Ecumenical Partnership.
1082	C	L	4	Y	The churches are not as important as one's personal deep relation to God. All Christian churches in common are the one holy church.

1083	C	A	3	Y	It has deepened as we have become more involved. We have become both more tolerant of the churches' because we know how difficult so much of their business is; but paradoxically, we have become more impatient at some of the man-made barriers and power-politics waged by the leadership of the churches which so often ignores the pastoral imperatives of the vast majority of the laity.
1085	C		4	Y	I know a lot more about both. I understand why they are where they are. I do not always agree with them but I understand. It provides informed debate rather than dogma.
1085		U	4	Y	I said it would need an essay and how much is what we've learnt through the marriage and how much is how the churches and understanding have changed in 32 years anyway
1086		C	3	Y	I don't see my own denomination as a 'cut above the rest'.
1086	A		3	Y	Become increasingly frustrated by the churches' reluctance to embrace the unity that already exists and by the lack of acceptance of the need for unity especially in the Anglican Church.
1087	A	C	4	Y	It is difficult to measure, since both our churches have themselves changed so much in 52 years.
1089	C		3	N	Not much I think.
1089		A	3	N	I have learnt more of the inner workings of the two churches.

<b>Q18. Do any scripture passages, formal church teachings, or church documents come to mind that encourage or discourage you in your interchurch life? How do these passages speak to you?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C	P	2	N	Catholic Church teaching on Eucharist is discouraging to <my wife>
1056	D	C	4	Y	Ecumenical Directory-1993
1058		B	4	Y	One body working together with different gifts. The closer I follow Christ, the closer I am to others following Christ.
1058	C		4	Y	The Bible is a wonderfully rich resource, especially the New Testament. The High-Priestly prayer of Jesus in John 17 where he prays that all may be one, is of particular value for building Christian unity. The Decree on Ecumenism of Vatican II, and the Encyclical of JP II "Ut Unum Sint" have been great resources for me. I continue to attend conferences, read books, etc, related to Jesus, the Church, and the quest for unity in truth.
1059	L	C	3	Y	Directory of Ecumenism gives us hope that someday it will be followed. Formal Catholic Church teaching is a downer. Scripture about what gifts we each contribute to the church is uplifting.
1061	C		4	N	Several of the documents of Vatican II, Pope John Paul II's 'Ut Unum Sint', and the Ecumenical Directory have opened the door to more extensive ecumenical and interchurch participation. Unfortunately, there seems to be a reluctance to accept the direction indicated by those documents that would result in a more rapid koinonea. Of special note are the possibilities for Eucharistic sharing that, in my diocese at least, have been almost uniformly ignored.
1065	C	A	3	Y	The RC documents of recent years have slowly moved towards a recognition of other denominations and that has been encouraging if painfully slow-sometimes there is then a depressing statement from the Vatican that appears to reassert authority! We try to do what we feel is right in conscience-this may sound arrogant but we do not believe that the church should put pressures on marriages-sometimes this looks to be the case!

1066		C	3	Y	Jesus' exhortation that the church 'may be one' is a great help to me at times. However, 'One Bread, One Body' has been a source of discouragement. When the Pope has issued documents concerning Church Unity and Communion I have been encouraged but these do not always filter down to everyday life!
1066	A		3	Y	Jn 17:21 - "May they all be one". Association of Interchurch Families prayers for unity.
1067	A		3	Y	Nothing very specific. I think our interchurch situation has highlighted the contrast between the essentials of New Testament teaching and the current practices of both our churches.
1067		C	3	Y	Formal church teaching and documents remain quite a turn off! They don't seem to speak much to us pastorally, where we are. Scripture remains a rich source of encouragement and illumination and strength. The gospels are much more direct and clear than the translation-ese of some RC documents or the stuffiness of some Anglican ones! And we don't get much opportunity, apart from with our AIF friends, to reflect on them very deeply – we live in rather a rural setting.
1068	C	A	4	Y	Many documents etc, a lot of which we became aware of as Ecumenical Officers. Those that stand out would be the Decree on Ecumenism of the Second Vatican Council, the 'What on Earth is the Church for?' documents of the 1980s and the Swanwick Declaration, Ut Unum Sint, ARCIC Reports etc. These are mostly encouraging,
1069	C	F	1	Y	Jn 17:20-26. Jesus prayed for unity between believers so that the world may know that Jesus is God's Son. Disunity hinders our witness.
1070	C		4	Y	I'm always being encouraged by what emanates from the churches, but I lack the kind of discipline that enables me to recall them methodically. The converse is also true, but I am confident that the Holy Spirit is ultimately in charge.
1070		M	4	Y	'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you Father are in me and I am in you, may they also be in us so that the world may believe that you have sent me.' (John 17 vv.20 – 21) 'I beg you to lead a life worthy of the calling to which you have been called with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. <u>There is one body and one Spirit,</u> just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. (Ephesians 4 vv 1-6) 'There is no difference between Jew and Gentile – the same Lord is Lord of all and richly blesses all who call on him.' (Romans 10 v.12 'Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ.' (Roman Missal)
1071		A	2	Y	Encouragement. Jn 17
1072	C	A	4	Y	"One Bread, One Body" is both a recognition of "the problem" and a denial of the love of Christ (which would, of itself, surely lead to open hospitality??); John 14:2 "in my father's house there are many rooms" is always encouraging; as is Romans 8, and especially v. 35 "... nothing can separate us from His love ...". Discouraging? Differing "open table" rules.

1073		A	2	Y	I have always been touched by my children's ability to accept both church traditions and find a home in each. When we were in Rome for the international AIF conference in 2003 the Lord spoke to me about unless we become like little children we cannot see the kingdom of God. Whenever I feel the difficulties of our situation I try to see the world from the children's point of view and follow. The childlikeness of faith surpasses the anger, hurt and disappointments.
1073	C		2	Y	The prayer "that they may be one" has tormented me since I first heard it and now our life expresses that prayer and that difficulty quite fully. I feel that the Eucharistic teaching creates tension within our marriage, but I completely believe it so the tension will be there whatever the church does or says about it. The injunction to be a child was part of my conversion – in the mouth of St Therese and her recognition as a Doctor and her teachings on grace and mercy give me hope that some of the spiritualities of our early married years will one day be reintegrated in catholic life. This would make the position of people like us much easier and more meaningful too.
1077		X			There are so many passages and church teachings that it is hard to name just a few! The obvious passage that springs to mind is Jn17.23. Because this is Jesus' prayer it has more standing to it and I believe that because the will of Jesus is the will of God Church unity will be a reality. 2 Peter 2.8-13 also speaks of the fact that there is no time with God and although we may feel like things are not progressing forward, we should not get despondent. The ARCIC documents on the Eucharist are also very encouraging because to me, they outline how the teaching of the Anglican and Catholic Church can be drawn together.
1078	A		4	Y	Ut Omnes Unum Sint.
1078		C	4	Y	Discouraged: Ne temere, Humanae Vitae, Dominus Jesu, One Bread One Body. Encouraged: Declaration on Ecumenism; papal statements
1079		C	4	Y	We were encouraged by John 17, Ephesians, and the whole thrust of the NT towards unity, the Decree on Ecumenism 1964, Matrimonia Mixta 1970, and various versions of the Ecumenical Directory, especially the 1993 Ecumenical Directory.
1080	C	A	3	Y	All Bible passages that talk of God being the creator, redeemer and sustainer of all people – eg Genesis – God created man in his own image and likeness – and the commandments of Jesus. RC Directory for the Application of Principles and Norms on Ecumenism Do 615, para. 129 – we believe that the sacrament of marriage creates the exceptional circumstances mentioned to allow us to take Communion together.
1082	C	L	4	Y	The following scripture passages are important for us: Isaiah 43 Hosea 6,6 Micah 8,6 Psalm 23 Lucas 6,46. We like "Charta ökumenica" and we dislike "Dominus Jesus"
1083	C	A	3	Y	One Bread One Body does both at the same time – on the one hand a marvellous teaching document, but on the other, a discouraging set of pastoral guidelines with too many nuances.
1085	C		4	Y	"What God has Joined together let no man put asunder" Said at the Catholic Marriage service. Not quite the same but a statement at Virginia "All Canon Law is made up by men and not God"
1085		U	4	Y	Nothing an separate us from the love of God
1086	A	C	3	Y	Numerous scripture passages in the new testament speak about maintaining unity and frequently acknowledge dissensions in the early church. John 17 is particularly forthright. Benedict's first encyclical

					on love is very positive.
1087	A	C	4	Y	Dominus Iesus, which speaks to us negatively
1089	C		3	N	The main issue for me is not being able to regularly share communion with my wife. This is a dilemma for both of us. However, there is so much else we can share that I try not to dwell too much on this issue and hope that God will help us to find a way to reconcile this and other differences that keep our churches apart.
1089		A	3	N	The formal teaching of the RC regarding shared communion discourage me but through AIF I have learnt that there are priests who will nurture and encourage interchurch families. I have read One Bread One Body which seems to give encouragement to unity but then seems to step back.

<b>Q19. Why do you continue to live an interchurch family life, i.e. one in which you both remain within your specific Christian traditions rather than one of you becoming a member of the other's tradition or both of you becoming together members of another tradition?</b>					
<b>R</b>	<b>H</b>	<b>W</b>	<b>Y</b>	<b>C</b>	<b>Response</b>
1041	C		2	N	I believe in the tenets of my Catholic faith.
1041		P	2	N	the Catholic tradition is too restrictive for me.
1056	D	C	4	Y	No reason to become members of a different tradition or one join the other's tradition. We are blessed with the richness of both traditions and continue to be amazed at the overwhelming similarities, not the differences.
1058		B	4	Y	Spouse has to be right and his church assures him he is right. I am free to question what and how in the protestant tradition.
1058	C		4	Y	I am convinced of the claims of the Catholic Church. Spouse is convinced of the truth of Christianity but not of the claims of the Catholic Church. It is far better for us to be true to our consciences than to somehow surrender to the other's view simply out of some perceived easing of the situation. I draw great riches from working, praying and discussion with other Christians, and am truly grateful to spouse of bringing this to me.
1059	L	C	3	Y	We haven't felt that need strongly enough to change, although we've talked about it.
1061	C		4	N	The diversity of thought and tradition that <wife> and I bring to our marriage makes our relationship so much more interesting, dynamic, evolving, and loving than I would have expected based on other non-interchurch marriages that I have known. The sameness and stability of those non-interchurch marriages does not provide for change and difference that, I think, make our marriage so much more interesting. For us, this has been a reason that we have grown and developed together. Our relationship never became boring, and we have each developed (singly and together) into better and more interesting people. At ecumenical and interchurch activities, I have sometimes been introduced to couples who happened to come from the same denomination, and I have jokingly said "I am sorry to hear that!" There is some truth to that, however. With undergraduate and graduate degrees in biology, I appreciate the advantages of diversity.

					That appreciation extends to religion and family, as well. Without the Reformation, Roman Catholicism would never have been forced to renew and reform itself. The dynamic tension (of thought, behaviour, belief, etc.) provides an impetus to re-evaluate and become better. I am pleased that the Catholic Church's approach to ecumenism involves the appreciation of the treasures that other denominations have and can bring to unified Christianity. We would suffer by losing those treasures that have been forming for these last 500 years.
1065	C	A	3	Y	For the reasons I have outlined. My husband would say he was from a Catholic background rather than proclaiming himself a Catholic, if that makes sense. He doesn't want to reject this although in many ways is closer, theologically to the CE position on many things! I chose to move to the CofE and would not be able to sign up to the RC position on a number of things and don't want to emphasise difference when we share so much. We gain enormously from going to both churches-it's our 'church'!
1066		C	3	Y	So far, it has seemed right for us to continue as we are. Every so often, I have wondered about changing to <husband's> church but I still have a great sense of belonging to my own church.
1066	A		3	Y	We are both a SYMBOL of how unity can bridge past differences and a SIGN of how the joys and frustrations of that decision are lived out in daily life.
1067	A		3	Y	Good question that I am surprised is not asked more often! For me there is an inability/reluctance to accept fundamental points of Catholic tradition and teaching – papal infallibility, the Assumption, insistence on a celibate male priesthood.
1067		C	3	Y	Since the children have left home, we actually worship separately more often, as each of us still feels more drawn to our own tradition and liturgy. Personally, I was very strongly called into the RC Church at a moment in my life, and feel I still belong there quite firmly, despite bits and pieces which make me uncomfortable, doctrinal and institutional matters. The ethos of the Anglican church is too English for me although I relish many aspects of its richness and variety. However, we still share as much as possible of the rest of our church lives with each other, and this strengthens us both. Perhaps a change of clergy or a move of house might change the current situation, but I don't think we'd actually move as a couple to a third church tradition, while appreciating many opportunities to share worship and discussions with other Christians.
1068	C	A	4	Y	We feel 'right' in our own traditions, and feel we can help Christian Unity by working from them.
1069	C	F	1	Y	Although we appreciate each other's traditions and backgrounds, we still feel at home in our traditions / fellowships.
1070	C		4	Y	<Wife> was given to me by Divine Providence to play a key role in my salvation. I am a Catholic to the core of my being just as she is Protestant, and the riches of her Protestantism have allowed my Catholicism to become more authentic and redemptive in the way, I am deeply convinced, Christ wants it to be. My joy is in knowing that in Christ we shall discover, ultimately, the fullness of his desire and purpose.

1070		M	4	Y	Although he is very open-minded, <husband> is, nonetheless, a 'dyed in the wool Catholic' and I do not think that for a moment he has ever considered changing his denomination. I, on the other hand, have been tempted to change on occasion when the going has just been too tough. However, when I looked at my motives I realized if I were to change it would only be a matter of convenience – to get shot of a problem – and not of conviction and that would be quite wrong. There are some things in the Catholic faith I could not go along with, the attitude to communion for one, and it would be dishonest to change to a set of beliefs I do not altogether agree with. I find the style of worship in my church very meaningful. Also, someone once said to me when we were in a large hall, 'There are many doors into this hall. We all take different routes but we all end up in the same place.' I feel I have taken the route that is right for me and in conscience it is the one I must and want to go with. What is important is what brings each of us near to God. I respect <husband's> beliefs but I must stick to mine.
1071		A	2	Y	Because our individual attachment is deeprooted & we each want to respect that in the other, & would have ideological reasons why we could not in all conscience become a member of the others' church, tempting as it may be at times!
1071	C		2	Y	Because we learn from each other's churches, church membership and general church experience, because we are each attached to our respective traditions (although it's more than tradition, it's actually what we believe) and because you can't love someone and be married to them for 20 years without accepting that what's dear to them must be of great value in their lives and in our life together - however frustrating this can sometimes be.
1072	C	A	4	Y	How does one stop being English/a cyclist/a Bristol Rovers supporter/a Beatles fan? This isn't a matter of intellectual choice, it's in one's blood ...
1072	C		4	Y	did try abandoning the RC church for a few years after our marriage, but couldn't make the break.
1072		A	4	Y	the RC attitude to the role of women and priestly authority are barriers
1073		A	2	Y	The question for me is why do I stay as I am? And my answer is that I don't feel comfortable with the RC church and some of their teachings. I am aware that I don't own everything that is in the CofE, but I was brought up in this tradition, my mother is CofE and the rest of my family are protestant. I feel that I will be losing something of myself if I move over apart from the fact that I do not believe the same as them on important issues such as the Eucharist and Mary, etc. More importantly for me I don't feel that the Lord is asking me to change. For me the issue is about being a Christian, not what part of the church we hold membership.
1073	C		2	Y	Why did I destroy the unity of our married faith and why do I persist in this apparently perverse position? It was impossible until I truly had no option – intellectually, in conscience, in prayer, in a very deep place in my life. I delight in both CofE and evangelical spiritualities which are our shared heritage and would be disappointed if <wife> abandoned them. Nevertheless I would be dishonest if I claimed to disbelieve in Catholicism and probably more corrupt if I acted openly contrary to it. I can't see any benefit to my children in such behaviour.
1077		X			Because I feel fully part of both the Anglican Communion and the

					Catholic Church.
1078	A		4	Y	Because I am ordained and would not be able to continue with my orders in the RC Church.
1078		C	4	Y	Because this is how we feel we can best fulfil our religious experience.
1079		C	4	Y	We were called to live in an interchurch marriage, and we have never been called to change to a single church allegiance.
1080	C	A	3	Y	We believe in keeping our own integrity and neither of us feel that God is calling us to change our tradition. We also believe that we can help break down barriers between traditions, particularly in our work with prisoners who often have very narrow views.
1082	C	L	4	Y	This was never a topic for us. We have our roots in our confession and we experienced that being confronted with different ideas and understanding makes one more tolerant and widens your view.
1083	C	A	3	Y	A whole host of reasons, none of which is particularly over-whelming. Because we are heavily involved in our own churches and would have to "walk away" from this involvement and from many of the things we do together that mean so much to us on the interchurch front. In a nutshell, neither of us particularly wants to convert!
1085	C		4	Y	We both believe slightly differently. We are both Christian. We like it the way it is.
1085		U	4	Y	Habit: My refusal to be told what to believe and who is and who isn't allowed at the Lord's Table
1086	A	C	3	Y	Neither of us is convinced that the defects in our own tradition warrant leaving it. After years of participating in two churches, it would seem a loss to drop one of them. We also feel we were called to marry each other and that we can make some contribution to the reconciliation of the churches.
1087	A	C	4	Y	We often wonder why, but after 50 years we would both find it difficult to change.
1089	C		3	N	I cannot so easily give up my particular faith, it is what I believe.
1089		A	3	N	I could not become RC because there are some areas of its teaching which I cannot accept. I could not join a Free Church as I do not like their style of worship.

### Husband's narrative response to questionnaire

<b>Respondent: 1058</b>	Husband: Roman Catholic Wife: Baptist	Years Married: 37 Children: 3
R1058, H:C/W:B, Y:4, C:Y		

I was raised Catholic, attended Catholic elementary school. My parents were both devout, active Catholics. While in college I stopped participating in church fairly completely. This continued for some years. I occasionally went to church, sometimes to confession and communion, but was pretty much out of regular participation. However, I was intellectually interested in religion, philosophy and history, and believed that if Christianity was true, the Catholic Church must be true.

In college, I majored in physics, but took courses in philosophy and history, and continued interested in these topics.

I met <wife> when I was about 25. We dated over a period of about 3 years before agreeing to marry. During much of that time we were geographically separated, as we were both in the Navy. We corresponded by letter and telephone and visited each other when possible.

It became apparent to me quite early that <wife> regularly attended church. We talked about it from time to time. When I visited her parents, I went to church with them at their church, which was an independent Bible church. I listened to the sermons and remarked inwardly that their teaching was not greatly different from Catholic teaching on many topics.

When I asked her to marry, she deferred at first, on the basis that I seemed to have no particular commitment to church. We talked about getting married in a Protestant church, and other possibilities. However, her position caused me to reexamine my own beliefs. My parents influenced me by sending me some books to read about the Catholic Church.

Over a period of a year or so, I read a number of books including some by Monsignor Ronald Knox and John Henry Cardinal Newman, particularly *Apologia Pro Vita Sua* and *A Grammar of Assent*, as well as the Bible. Through these readings I came to firm conviction that Christianity is true, that the Catholic Church is the clear and solid evidence of the truth of Christianity, and so I returned fully to the Catholic Church. This was indeed an adult conversion from practical indifference to firm conviction and zeal.

The truth of the Catholic Church now seemed so clear and obvious to me that it must be obvious to anyone if properly explained, and certainly would be obvious to <wife>. I discovered that not to be true. Over time, from before our marriage onward through years of marriage, we had many discussions about the truth and significance of the Catholic Church, but she remained unconvinced. Indeed she found some of what I said pretty offensive. However, we stuck together.

She diligently worked to assure the children got to church and religious instruction in the Catholic church. Often much of this fell to her, as I was away at sea for long periods. To call her diligent about this is to far understate the case. She volunteered in the schools and parishes where we lived, to such an extent that many people simply assumed she was Catholic.

After the children grew up and left home, <wife> decided she would once again become active in the Baptist church. I supported her decision in this. But then she asked me to come with her to the Baptist Church -- after all, for 25 years she had gone with me and the children to the Catholic church, it was only right that I should reciprocate to some degree. She did not ask me to stop going to the Catholic

church, but only to come to the Baptist church in addition.

At first I was very uncomfortable with the idea of my going to the Baptist church, but went along. This started about 10 years ago.

By this time, I was out of the navy and was home most of the time.

The Baptist church was about a block away from the Catholic church in our town. On Sundays, we would both go to an adult education Sunday School class at the Baptist church, then I would walk over to Mass at the Catholic church and sing in the choir, then walk back in time for the last part of the Sunday Service at the Baptist church. On Wednesday nights we would both go to supper and education class at the Baptist church. The pastor and congregation of the Baptist church recognized that I was Catholic and accepted that. I would sometimes offer comments from a Catholic perspective on lessons in the Baptist church.

One Sunday a couple of years after this started, on my walk from the Catholic Church to the Baptist church, I was reading the bulletin of the Catholic church and came upon a notice calling for someone to be chairman of the Ecumenical Committee of the parish. I had no idea what that was, but sensed that as I was walking between the two churches, perhaps I should look into it. I talked it over with <wife>. She agreed I should look into it. I did. From that, I became involved in ecumenical work. Indeed the two of us have become involved in ecumenical work. Ecumenical work in <our home town> and in South Carolina is quite extensive; that could be the subject of another discussion.

So I might say we have become an interchurch couple, really in the double-belonging model. It was not always that way by any means, but there has been a kind of evolution toward this. We are still discovering what it means, and still exploring how to build Christian unity, both within our household and in the broader church community.

The STM Research Data index can be found at  
<http://interchurchfamilies.org/STM/index.htm>