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Chapter 1 : Project MUSE - Interfaith Encounters in America

Church of God and Roman Catholic Interfaith Marriage (Truthway Series) by Bill Balzano Published June by Pathway Pr.

November 9, at You have your own, unique way of expressing your love and fidelity to your wife. Your ways may be similar to others, but they are unique. A religion that is based on devotion is incompatible with other religions based on devotion. Moreover, a religion without devotion is a sickly and feeble thingâ€”you might as well be an atheist. There is nothing to say that devotion to some Hindu God or Goddess could not bring spiritual benefit. Brian November 9, at Rutler is like an all star sports figure; when your team trades him, you feel the loss. CatherineNY November 9, at Also guessing that he was not in the pew grooving at whatever hour of the night this particular prayer took place. Silly, in other words. Christians, however, should pray to no god but the one Triune God, Father, Son and Holy Spirit, and should not join in any prayers offered to other gods. Interfaith believers can pray to all of the gods of all of the religions because they do not actually believe in any of them. Christians, however, believe in one very particular God and can pray to no other. When two weeks went by and no one reacted, he stopped a woman on the street and asked: You may not understand why that is defiling, in which case I invite you to walk into a mosque eating a BLT, and see what happens. I will stand to the side cheering for the Muslims for defending their sacred space. In any case, is polytheism necessarily less intellectually defensible than monotheism or atheism? At least in ethical terms, I find polytheism more persuasive, as most of the ethical quandaries one finds oneself in are not conflicts between good and bad, but between different goods; e. I also think you make a good point that Hinduism is not fundamentally about doctrine in the same sense that Christianity or Islam is. Three nearly indistinguishable, ideologically Marxist parties which differed almost entirely in terms of which racial group they represented. Sometimes ethnicity really does matter more than ideology to people. Stubbs November 9, at Bring all souls to Heaven, especially those most in need of your mercy. This, sadly, is not the kind of story about the Holy Father that you are likely to read on Rorate Caeli. MH - Secular Misanthropist November 9, at To answer your question. No I have no idea what prayer is for. When I was in the seminary, there was a group of Anglican monastics that were allowed to use the student chapel-including the altar and vessels, for their liturgy. Now, I have no problem with dialog and working together for certain common goals. But using a Catholic altar and Mass vessels to do what is, at the very least objectively, an invalid imitation of the Mass and would constitute a sacrilege-again, objectively at least. Its unbecoming to person with self-respect and conviction. That said, even the ecumaniacs have limits. I remember from that same monastery its not uncommon for monasteries to run seminaries a story from back in the 70s when the Father Director of Ecumenical Affairs or whatever silly title he had made a big to do about welcoming this Buddhist monk into the monastic community for a period of dialog and what have you and how great this is going to be for interfaith efforts, blah blah blah. Even the ecumenical director decided it was time for him to hit the bricks. Lots of people visit Catholic monasteries for lots of different reasons. Some people come as spiritual tourists-either they think that monasteries have good vibes or they like to indulge their fantasy of living back in the Middle Ages with all the conveniences of modern life, of course. Some come out of just old fashioned devotion. They eventually got a little overly familiar and would go into the monastic enclosure, which a real visiting monk as far as we are concerned could do. The real monks were not too happy about that and put an end to it post haste. Oh well, at least they got rid of them and thus fixed the problem. Fran Macadam November 9, at 1: Now that the Mennonite Church is splitting, we can see that this was one of a number of earlier indicators that the state of belief in Christian faith among leadership was declining and no longer considered very important. Religious traditions that are reliant for membership upon communities based on ethnic affiliation, or being born into membership, are peculiarly subject to this effect. That is because membership is not just made up of those who have accepted Christ, but many who never have or believe

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contrary things. They then believe that because of their ownership of the church by birth, that they have the right to change its beliefs to suit themselves. Harvey November 9, at 1: Pharmacists refusing to fill birth control? Inter-faith services in a church? After all, what makes you so special?

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Chapter 2 : Married Life - For Your Marriage

*Church of God and Roman Catholic Interfaith Marriage (Truthway Series) [Bill Balzano] on theinnatdunvilla.com *FREE* shipping on qualifying offers.*

Bring fact-checked results to the top of your browser search. The age of Reformation and Counter-Reformation The most traumatic era in the entire history of Roman Catholicism, some have argued, was the period from the middle of the 14th century to the middle of the 16th. This was the time when Protestantism , through its definitive break with Roman Catholicism, arose to take its place on the Christian map. The spectre of many national churches supplanting a unitary Catholic church became a grim reality during the age of the Reformation. What neither heresy nor schism had been able to do beforeâ€”divide Western Christendom permanently and irreversiblyâ€”was done by a movement that confessed a loyalty to the orthodox creeds of Christendom and professed an abhorrence for schism. By the time the Reformation was over, a number of new Christian churches had emerged and the Roman Catholic Church had come to define its place in the new order. Roman Catholicism and the Protestant Reformation Whatever its nonreligious causes may have been, the Protestant Reformation arose within Roman Catholicism; there both its positive accomplishments and its negative effects had their roots. The standing of the church within the political order and the class structure of western Europe was irrevocably altered in the course of the later Middle Ages. By the time Protestantism arose to challenge the spiritual authority of Rome , however, the papacy had squandered some of its recovered prestige in its attempts to establish its preeminence in Italian politics. Indeed, the popes were so involved in Italian cultural and political affairs that they had little appreciation of the seriousness of the Protestant movement. The medieval political structure too had undergone change, and nationalism had become a more important force; it is not a coincidence that the Reformation first appeared in Germany , where animosity toward Rome had long existed and memories of the papal-imperial conflict lingered. Accompanying these sociopolitical forces in the crisis of late medieval Roman Catholicism were spiritual and theological factors that also helped to bring about the Protestant Reformation. By the end of the 15th century there was a widely held impression that the papacy refused to reform itself, despite the relative success of the Fifth Lateran Council â€”17 , which was called by Pope Julius II. The church also was plagued by the perception that professional theologians were more interested in scholastic debates than in the practical matters of everyday Christian belief and practice. Despite, or because of, the rampant abuses of the hierarchy , there were efforts to reform the church. The most notable reformers were the Christian humanists, including Erasmus and Thomas More , who advocated an evangelical piety and rejected many of the medieval superstitions that had crept into church teaching. Although condemned for heresy, Girolamo Savonarola represented the ascetic reformist piety that existed in the late 15th century. The answer that he eventually found, the conviction that God is merciful not because of anything that the sinner can do but because of a freely given grace that is received by faith alone the doctrine of justification by faith , was not utterly without precedent in the Roman Catholic theological tradition, but, in the form in which Luther stated it, there appeared to be a fundamental threat to Catholic teaching and sacramental life. And in his treatise *The Babylonian Captivity of the Church* , issued in , Luther denounced the entire system of medieval Christendom as an unwarranted human invention foisted on the church. Luther insisted throughout his life, however, that the primary object of his critique was not the life but the doctrine of the churchâ€”not the corruption of the ecclesiastical structure but the distortion of the gospel. Thus, the pope was the Antichrist because he represented and enforced a substitute religion in which the true church, the bride of Christ, had been replaced byâ€”and identified withâ€”an external juridical institution that laid claim to the obedience due to God himself. When, after repeated warnings, Luther refused such obedience, he was excommunicated by Pope Leo X in Courtesy of the trustees of the British Museum; photograph, John R. He did, however, reject the Catholic teaching of transubstantiation in favour of what has come to be called consubstantiation. The Anglican

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Reformation strove to retain the historical episcopate and steered a middle course, liturgically and even doctrinally, between Roman Catholicism and continental Protestantism, particularly under Queen Elizabeth I. The polemical Roman Catholic accusation—“which the mainline Reformers vigorously denied”—that these various species of conservative Protestantism, with their orthodox dogmas and quasi-Catholic forms, were a pretext for the eventual rejection of most of traditional Christianity, seemed to be confirmed by the emergence of the radical Reformation. Nevertheless, the Anabaptists retained, in their doctrines of God and Christ, the historical orthodoxy of the Nicene Creed. Those Protestants who went on to repudiate orthodox Trinitarianism as part of their Reformation claimed to be carrying out, more consistently than Luther or Calvin or the Anabaptists had done, the full implications of the rejection of Roman Catholicism, which they all had in common. The challenge of the Protestant Reformation became also an occasion for a resurgent Roman Catholicism to clarify and to reaffirm Roman Catholic principles; that endeavour had, in one sense, never been absent from the life and teaching of the church, but it was undertaken now with new force. As the varieties of Protestantism proliferated, the apologists for Roman Catholicism pointed to the Protestant principle of the right of private interpretation of Scripture as the source of this confusion. Against the Protestant elevation of Scripture to the position of sole authority, they emphasized that Scripture and church tradition are inseparable and always have been. Pressing this point further, they denounced justification by faith alone and other cherished Protestant teachings as novelties without grounding in authentic church tradition. Echoing the Letter of James 2: Yet these negative reactions to Protestantism were not by any means the only—“perhaps not even the primary—”form of participation by Roman Catholicism in the history of the Reformation. The emergence of Protestantism did not exhaust the reformatory impulse within Roman Catholicism, nor can it be seen as the sole inspiration for Catholic reform. Rather, to a degree that has usually been overlooked by Protestant and Catholic historians alike, there was a distinct historical movement in the 16th century that can only be identified as the Roman Catholic Reformation. The Roman Catholic Reformation The Council of Trent The most important single event in the Catholic Reformation was almost certainly the Council of Trent, which met intermittently in 25 sessions between and After several false starts, however, the council was finally summoned by Pope Paul III reigned —49, and it opened on December 13, The legislation of the Council of Trent enacted the formal Roman Catholic reply to the doctrinal challenges of the Protestant Reformation and thus represents the official adjudication of many questions about which there had been continuing ambiguity throughout the early church and the Middle Ages. No less important for the development of modern Roman Catholicism, however, was the legislation of Trent aimed at reforming—and at re-forming—the internal life and discipline of the church. Two of its most far-reaching provisions were the requirement that every diocese provide for the proper education of its future clergy in seminaries under church auspices and the requirement that the clergy, and especially the bishops, give more attention to the task of preaching. The financial abuses that had been so flagrant in the church at all levels were brought under control, and strict rules requiring the residency of bishops in their dioceses were established. In place of the liturgical chaos that had prevailed, the council laid down specific prescriptions about the form of the mass and liturgical music. What emerged from the Council of Trent, therefore, was a chastened but consolidated church and papacy, the Roman Catholicism of modern history. New religious orders Some of the outcome, and much of the enforcement, of the Council of Trent was in the hands of newly established religious orders, above all the Society of Jesus, the Jesuits, founded in by the Basque noble Ignatius of Loyola, and officially established by the papacy in Unlike the Benedictine monks or the Franciscan and Dominican friars, the Jesuits swore special obedience to the pope and were specifically dedicated to the task of reconstructing church life and teaching in the aftermath of the Protestant Reformation. Although they were by no means the only religious order in the foreign missions of the church, their responsibility for regaining outside Europe the power and territory that the church had lost within Europe as a result of the Protestant Reformation made them the leading force in the Christianization of newly discovered lands in the Western Hemisphere, Asia, and the Pacific Islands. At the beginning of the 17th century, for example, the Jesuits established a virtually autonomous colony in Paraguay. In addition to

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the Jesuits, other Roman Catholic religious orders owe their origin to the Reformation. The Capuchin friars renewed the ideals of the Franciscan order, and by their missions both within and beyond the historical boundaries of Christendom they furthered the revival of Roman Catholicism. The Theatines were founded by Gaetano da Thiene and the bishop of Chieti Theate , Gian Pietro Carafa, who later became Pope Paul IV reigned 1559 ; both through the program of the order and through his pontificate, the correction of abuses in the church assumed primary importance. Despite the attacks of the Reformers on the institutions and even the ideals of monasticism , it was in considerable measure a reformed monasticism that carried out the program of the Roman Catholic Reformation. The Counter-Reformation was instituted wherever there had been a Protestant Reformation, but it met with strikingly varied degrees of success. The Wars of Religion between and regained France for the Roman Catholic cause, though the Edict of Nantes granted a limited toleration to the Protestants; it was revoked in 1685. Perhaps the most complete victory for the Counter-Reformation was the restoration of Roman Catholic domination in Poland and in Hussite Bohemia. Often called the first modern war, this series of conflicts devastated the populations of central Europe, Roman Catholic at least as much as Protestant. The conclusion of the war in the Peace of Westphalia meant for Roman Catholicism the de facto acceptance of the religious pluralism that had developed out of the Reformation: Thus did the process of the secularization of politics render the old antithesisâ€”including finally the very antithesis between Roman Catholic and Protestantâ€”less relevant than they had once been. Jaroslav Jan Pelikan Michael Frassetto Post-Reformation conditions The peace of may have meant that the era of the Reformation had ended, but for those who remained loyal to the see of Rome it meant that what had been thought of as a temporary disturbance would now be a permanent condition. Although the church still claimed to be the only true church of Jesus Christ on earth, in the affairs of the faithful and those of nations it had to accept the fact that it was just one church among many. The Roman Catholic Church was also obliged to deal with the nation-states of the modern era individually. To understand the history of modern Roman Catholicism, therefore, it is necessary to consider trends within particular states or regionsâ€”such as France, Germany, the New World, or the mission fieldâ€”only as illustrations of tendencies that transcended geographic boundaries and that permeated the entire life of the church. Most of the development of Roman Catholicism since makes sense only in the light of this changed situation. The results of the change became evident in the papacy of the 17th and 18th centuries. Its responsibility was, and still is, the organization and direction of the missions of the church to the non-Christian world, as well as the administration of the affairs of the church in areas that do not have an ordinary ecclesiastical government. While the congregation usually appointed vicars apostolicâ€”bishops with only delegated authority over mission countries where the hierarchy had not yet been establishedâ€”some nations, such as the United States, whose hierarchy was established in 1789, and Great Britain, whose hierarchy was restored in 1850, remained subject to Propaganda Fide until 1961. It has therefore played an important role in the efforts to restore Roman Catholicism in Protestant and, to some degree, in Eastern Orthodox territories. Ecclesiastical and secular governments were put on a collision course throughout Europe not only by the shrinking authority of the church as a consequence of the Reformation but also by the expanding ambition of the state as a consequence of the growth of nationalism. Autonomy from Rome usually implied subjection to the French crown, particularly during the reign of Louis XIV , who sought to extend the so-called prerogatives of France when Rome resisted. These asserted that 1 in temporal matters rulers are independent of the authority of the church, 2 in spiritual matters the authority of the pope is subject to the authority of a general council, as had been declared at the Council of Constance , 3 the historic rights and usages of the French church cannot be countermanded even by Rome, and 4 in matters of faith the judgment of the pope must be ratified by a general council. The next move was up to the papacy. Jansenism The church in France was the scene of controversies other than those connected with administration and politics. In his posthumously published work *Augustinus* , the Dutch theologian Cornelius Jansen defended the doctrines of Augustine against the then-dominant theological trends within Roman Catholicism. By emphasizing human responsibility at the expense of divine initiative , they had relapsed into the Pelagian heresy , against which

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Augustine had fought in the early 5th century. Jansenism instead asserted the Augustinian doctrine of original sin, including the teaching that man cannot keep the commandments of God without a special gift of grace and that the converting grace of God is irresistible. Cornelius Jansen, engraving by Jean Morin. Courtesy of the trustees of the British Museum; photograph, J. The *Lettres provinciales* was placed on the Index of Forbidden Books in Theologically, Jansenism represented the lingering conviction, even of those who refused to follow the Reformers, that the official teaching of the Roman Catholic Church was Augustinian in form but not in content; morally, it bespoke the ineluctable suspicion of many devout Roman Catholics that the serious call of the gospel to a devout and holy life was being compromised in the moral theology and penitential practice of the church. Although Jansenism was condemned, it did not remain without effect, and in the 19th and 20th centuries it contributed to an evangelical reawakening not only in France but throughout the church.

Quietism Quietism, another movement within French Roman Catholicism, was far less strident in its polemics and far less ostentatious in its erudition but no less threatening in its ecclesiastical and theological implications. In Quietism this belief was associated with the development of a technique of prayer in which passive contemplation became the highest form of religious activity. Christian mysticism had always combined, in an uneasy alliance, the techniques of an aggressive prayer that stormed the gates of heaven and a resigned receptivity that awaited the way and will of God, whatever it might be. Nevertheless, as scholars of medieval mystical movements have suggested, the Quietist movement showed how great was the gulf between the Roman Catholicism that had emerged from the Counter-Reformation and the spirituality of the preceding centuries, both Greek and Latin. A devotion such as that of the 4th-century Greek theologians Gregory of Nyssa and Evagrius of Pontus was completely ruled out by the legalistic theology that condemned Quietism.

Controversies involving the Jesuits The Chinese rites controversy An analogous judgment would have to be voiced concerning the Chinese rites controversy, which centred on the Italian Jesuit Matteo Ricci, who worked as a missionary in China in the late 16th and the early 17th century. Decades of scholarly research into Buddhist and Confucian thought had prepared Ricci to attach the Roman Catholic understanding of the Christian faith to the deepest spiritual apprehensions of the Chinese religious tradition. The veneration of Confucius, the great Chinese religious and philosophical leader, and the religious honours paid to ancestors were to be seen not as elements of paganism to be rejected out of hand nor as pagan anticipations of Christianity but as rituals of Chinese society that could be adapted to Christian purposes. Ancestor veneration and Confucian devotion were said to be an inseparable element of traditional Chinese religion and hence incompatible with Christian worship and doctrine. Here again, the embattled situation of the Roman Catholic Church in the 17th and 18th centuries helps to account for an action that seems, in historical perspective, to have been excessively defensive and rigoristic.

Suppression of the Jesuits Among the repercussions of the controversy over Chinese rites was an intensification of the resentment directed against the Society of Jesus, to which some of the other movements mentioned above also contributed. The campaign to suppress the Jesuits was the result of the general anticlerical and antipapal tenor of the times. Hostility to the Jesuits was further inspired by their defense of the indigenous populations of the Americas against abuses committed by Spanish colonizers and by the strength of the order, which was regarded as an impediment to the establishment of absolute monarchist rule. The Portuguese crown expelled the Jesuits in 1759, France made them illegal in 1764, and Spain and the Kingdom of the Two Sicilies took other repressive action in 1767. Opponents of the Society of Jesus achieved their greatest success when they took their case to Rome. In these lands and elsewhere the Society of Jesus maintained a shadow existence until 1801, when Pope Pius VII reigned and restored it to full legal validity. Meanwhile, however, the suppression of the Jesuits had done serious damage to the missions and the educational program of the church at a time when both enterprises were under great pressure. Bossuet was not only the formulator of Gallican ideology but also one of the finest preachers of Christian history. He addressed king and commoner alike and asserted the will of God with eloquence, if sometimes with undue precision.

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Chapter 3 : A Pastoral Statement on Orthodox/Roman Catholic Marriages

Church of God and Roman Catholic Interfaith Marriage (Truthway Series) by Bill Balzano 1 edition - first published in Lists.

The Church believes that God, the author of marriage, established it as a permanent union. When two people marry, they form an unbreakable bond. Jesus himself taught that marriage is permanent Matthew Paul reinforced this teaching see 1 Cor 7: The Church does not recognize a civil divorce because the State cannot dissolve what is indissoluble. See Catechism of the Catholic Church, Are divorced people excommunicated from the Catholic Church? Divorced people are full members of the Church and are encouraged to participate in its activities. May a divorced Catholic receive Holy Communion? Divorced Catholics in good standing with the Church, who have not remarried or who have remarried following an annulment, may receive the sacraments. Catholics who have civilly divorced are encouraged to speak with their parish priest or a spiritual director about their particular situation regarding reception of Holy Communion. Please see the Catechism of the Catholic Church , nos. What support does the Church offer to divorced persons? The Church understands the pain of those caught in this situation. When divorce is the only possible recourse, the Church offers her support to those involved and encourages them to remain close to the Lord through frequent reception of the Sacraments, especially the Holy Eucharist. United States Catholic Catechism for Adults, p. Many dioceses offer programs and support groups for divorced and separated persons. I am a divorced Catholic who would like to remarry in the Catholic Church. What do I need to do? Unless your former spouse has died, you will need to obtain an annulment. I am not a Catholic but I plan to marry a Catholic. We have been told that I need to obtain an annulment before we can marry in the Catholic Church. I do not understand this since I was not married in the Catholic Church. The Catholic Church respects all marriages and presumes that they are valid. Thus, for example, it considers the marriages of two Protestant, Jewish, or even nonbelieving persons to be binding. Any question of dissolution must come before a Church court tribunal. This teaching may be difficult to understand, especially if you come from a faith tradition that accepts divorce and remarriage. Some couples in a situation similar to yours have found it helpful to talk with a priest or deacon. To go through the annulment process can be a sign of great love for your intended spouse. Divorce and Beyond , a book offering a ten-session program to guide people through the grieving process of a divorce. Appropriate for individuals or for divorce support groups, helps start the healing process through study, reflection, and discussion. Also available in Spanish. Includes Catholic authors Rose Sweet, Dr. Ray Guarendi, Christopher West, and Fr. Available through Ascension Press.

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Chapter 4 : "Hare Krishna"™ in a Catholic Church? | The American Conservative

The Second Vatican Council's "Pastoral Constitution on the Church in the Modern World" stated that there was need for a renewal of the Roman Catholic Church's understanding and approach to its teaching on marriage.

Beliefs and policies of different faith groups
Conflicting quotations: Paul in 2 Corinthians 6: The attitude of faith groups towards interfaith marriage is largely derived from their belief about other religious traditions. There are three main options: Exclusive faith groups are those who believe that they alone have the full truth and that all other religions are devoid of truth. They tend to oppose interfaith marriages. Inclusive faith groups -- those who believe that they alone have the full truth but that some truth is present in other religions -- usually permit them. Pluralistic faith groups -- those who feel that all religions are true when interpreted within their own cultural setting -- usually welcome them. A second factor is the degree of vulnerability that a faith group experiences. For example, some Jews and some Zoroastrians are concerned that interfaith marriage may cause a long-term reduction in their total membership. Eventually, this could cause their extinction. Many conservative Christian denominations discourage interfaith marriages because of Bible condemnations of such marriages, they teach that their members should not be "unequally yoked" with individuals who are not born-again believers. Religious liberals see the potential for an extra level of conflict within interfaith marriages, but are generally willing to marry such couples. Hindus welcome interfaith marriages; Muslims place restrictions on them; many Jews and Zoroastrians actively discourage them. Views of faith groups towards other traditions: Many denominations relegate other faith traditions to "second best" status. One denomination within Christianity might regard itself as the only true, catholic and apostolic church; other denominations are then viewed as pale imitations of the one "true" church. Some Christian denominations teach that other groups which consider themselves Christian are in fact outside of the faith. Many conservative Protestant groups consider the term "liberal Christian" to be an oxymoron. They are seen as following Pagan, Gnostic, Humanistic beliefs that are divorced from "true Christianity."

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Chapter 5 : Ecumenical Relations: With Roman Catholic Church

Roman Catholic - Christian: Bishop Charles McDonnell of Holy Trinity Roman Catholic Church in Hackensack, NJ commented that the Church would have no difficulty marrying an eligible interfaith couple, as long as the marriage was performed by a Catholic priest. Dispensation can usually be granted to hold the marriage ritual in another church, temple, mosque, etc.

The text of the declaration is given below: The Pope and the Patriarch have recognized the deep spiritual communion which already exists between their Churches. The period of mutual recrimination and condemnation has given place to a willingness to meet together insincere efforts to lighten and eventually remove the burden of history which still weighs heavily upon Christians. Progress has already been made and Pope Paul VI and the Patriarch Mar Ignatius Jacob III are in agreement that there is no difference in the faith they profess concerning the mystery of the Word of God made flesh and become really man, even if over the centuries difficulties have arisen out of the different theological expressions by which this faith was expressed. They therefore encourage the clergy and faithful of their Churches to even greater endeavours at removing the obstacles which still prevent complete communion among them. They particularly exhort the scholars of their Churches, and of all Christian communities, to penetrate more deeply into the mystery of Christ with humility and fidelity to the Apostolic traditions so that the fruits of their reflections may help the Church in her service to the world which the Incarnate Son of God has redeemed. This world, which God so loved as to send His only begotten Son, is torn by strife, by injustice and by the inhumanity of man towards man. As Christian Pastors, the Pope and the Patriarch raise their common appeal to the leaders of the peoples to increase the efforts towards achieving lasting peace among nations and towards removing the obstacles which prevent so many men from enjoying the fruits of justice and religious freedom. Their appeal is directed to all areas of the world and in particular to that land hallowed by the preaching, the death and the resurrection of our Lord and Saviour Jesus Christ. We live in history, but as Christians we also transcend history. As Bishop Sarkissian puts it: After all, faith is deeper and far more important than the formula which is a certain pattern of communication. In Him His divinity is united with His humanity in a real and perfect union without mingling, without confusion, without alteration, without division, without separation. His divinity did not separate from His humanity for an instant, not for the twinkling of an eye. He who is God eternal and invisible, became visible in the flesh, and took upon Himself the form of a servant. In Him are preserved all the properties of the divinity and all the properties of the humanity, together in a real, perfect, indivisible and inseparable union. We venerate the Virgin Mary, Mother of the True Light, and we confess that she is ever Virgin, the God-bearer, she intercedes for us, and, as the Theotokos, excels in her dignity all angelic hosts. And when the Catholics confess Jesus Christ as one in two natures, they do not separate the Divinity from the humanity, not even for the twinkling of an eye, but they rather try to avoid mingling, commixtion, confusion or alteration. Moreover, the Joint Commission is convinced that the programmes it proposes should be implemented with an eye to concrete situations and to the needs of our people and the resources at our disposal. To attempt to do everything in one day could lead to failure and disillusionment. It is with these reflections in mind that the Joint Commission recommends the formation of a Local Joint Committee in Egypt whose function will be to implement the use of resources for the service of Christ and His Church in Egypt, and to take effective measures to eliminate activities which obstruct this service. Some of us affirm two natures, wills and energies hypostatically united in the One Lord Jesus Christ. Some of us affirm one united divine-human nature, will and energy in the same Christ. But both sides speak of a union without confusion without change without divisions, without separation. The four adverbs belong to our common tradition. Both affirm the dynamic permanence of the Godhead and the Manhood, with all their natural properties and faculties, in the one Christ Those who speak in terms of "two" do not thereby divide or separate. Those who speak in terms of "one" do not thereby commingle or confuse. The "without change, without confusion", of those who say "one" need to

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be specifically underlined, in order that we may understand each other. Its basic element would of course be the common Christological agreement; it should be made clear that this is not an innovation on either side, but an explanation of what has been held on both sides for centuries, as is attested by the liturgical and patristic documents. The common understanding of Christology is the fundamental basis for the life, orthodoxy and unity of the Church. His divinity was not separated from his humanity for a single moment, not for the twinkling of an eye. His humanity is one with his divinity without commixtion, without confusion, without division, without separation. We in our common faith in the one Lord Jesus Christ, regard his mystery inexhaustible and ineffable and for the human mind never fully comprehensible or expressible. Great is the mystery of the God-Man; no created mind can fully comprehend the mystery of how Godhead and Manhood became united in the one Lord Jesus Christ. Neither can human words give adequate utterance to it. We recognise the limits of every philosophical and theological attempt to grasp the mystery in concept or express it in words. If the formulas coined by the fathers and doctors of the Churches have enabled us to obtain an authentic that every formula that we can devise needs further interpretation. The problem of terminology remains with us. For those of us in the Western tradition, to hear of the one nature of Christ can be misleading, because it may be misunderstood, as a denial of the humanity. For those of us in the Oriental Orthodox Churches to hear of two natures can be misleading because it can be misunderstood as affirming two persons in Christ. But both sides are agreed in rejecting Eutychianism and Nestorianism. We all agree in our confession of the one Lord Jesus Christ, very God of very God, begotten before ages from the father; who was born of the Virgin Mary, grew in wisdom and stature as a full human being suffered, died, was buried, rose again on the third day and ascended into Heaven, and is to come again as judge and ruler of the living and the departed. The preliminary work for the ecumenical summit of the Pope and the Patriarch was undertaken in Damascus and Rome with consultations among the Syriac Orthodox Metropolitans on the one hand and between Damascus and Rome on the other. By the middle of June the stage was set for a summit at the Vatican. John Glore and Daniel Babu Paul. The delegation arrived in Rome on Monday, June 18, , to a warm and cordial reception by Cardinals and high dignitaries of Vatican Curia as well as the Ambassadors to Italy of various Arab countries. Duprey for finalising the draft declaration and doing other preparatory work for the summit. On Thursday, June 21, the first session of the summit took place in the private the library of His Holiness the Pope. On arrival the Pope welcomed the Patriarch with the following words: It is in this love of the Lord that with all my heart I bid you welcome. But your presence here now has a particular importance. First of all, I welcome in your person the head of the very ancient Syrian Church which has its roots in the apostolic community of Antioch. Since after the pattern of the Good Shepherd, the Bishop is intimately linked with his flock in greeting you I greet all your faithful. To you, to His Beatitude The Catholicos, to those worthy representatives of your Church who are with you, to your clergy and all your people I give a heartfelt and brotherly greeting, full of esteem for your Church, whose history is so glorious, though marked by suffering, for its venerable traditions of theology, liturgy, spirituality and discipline and for the courageous witness it bears today to the Cross and Resurrection of our Lord Jesus Christ. There is another reason which increases our joy and gives particular importance to this moment. Your visit has its place in the series begun by your venerated predecessor Patriarch Mar Jacob III, which aimed at forging again the links between our Churches, which have been strained to the point of separation and ignorance of each other. You come to contribute to hastening the progress towards full communion between us. You know how much that wish is one with my own and with the solemn commitment which the Catholic Church made at the Second Vatican Council to enter fully and actively into the ecumenical movement. To give practical expression to this desire with which the Holy Spirit has filled us, we are able on this occasion to make together a joint declaration of our common faith in Christ, the Son of God who through the Holy Spirit was made man by taking flesh of the Virgin Mary. We thus mark real progress on the path to unity, and we hope that, having confessed together Jesus Christ true God and true man as our one Lord, he will give us the grace to overcome the divergences which remain and which hinder full canonical and Eucharistic communion between us. We bless God for what

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we have regained in brotherhood already and for the advances we have made together. Because our Lord Jesus Christ prayed for the unity of his own, "that the world might believe" In Concern for restoring unity touches the whole Church, faithful and clergy alike. It extends to everyone according to the ability of each, whether it be exercised in daily Christian living or in theological and historical studies" Unitatis Redintegratio, 5. The faithful of our Churches should meet still more, learn to know each other better and together bear better witness to the Gospel of Christ. The full possibilities of common witness in prayer, in solidarity, in mutual aid and the service of those in need have not yet been sufficiently exploited. Here the clergy of our Churches can have a decisive influence. Already in many places there is pastoral collaboration in response to the needs of the faithful. I would like this to develop everywhere with courage, confidence and respect. As for theological and historical researches, these have already produced appreciable results, particularly within the framework of meetings of the Pro Oriente Foundation between representatives of the Catholic Church and the ancient Oriental Churches. We should continue them so that they mark fresh progress for the glory of God. If I speak thus of the urgent need to affirm together our common vocation to unity, it is not because our Churches are concerned only with their own problems. Christ is the light of the nations and it is to testify to his light that Christians ought always to look to do his will. The world needs the message of peace and the reality of salvation brought by Christ. Some of the faithful of our Churches live in lands ravaged by war and violence. In grave circumstances they are called to live the Gospel Beatitudes and to be agents of reconciliation. My thoughts and my prayers reach out to the mat this moment. May God move the governments of nations in conflict so that hatred may be banished and firm concord be established between peoples. In spite of the strength of brotherly love that unites us, we often feel weak and defenseless in the face of so many needs and so much suffering; but we do not lose courage. We fix our eyes on the "pioneer of our faith", and we know that we are surrounded by a great cloud of witnesses cf. They have prayed and fought for the faith, for the unity of the Church and for love among Christians. Living now in Christ they sustain us and draw us after them. Your Holiness, I thank you most sincerely for your visit I know that your stay in this city is also a pilgrimage to the place of martyrdom of the Holy Apostles Peter and Paul, whose memory is very dear to the Church of Antioch, as it is to that of Rome. Through their intercession may God bless us, our clergy and all the faithful of our Churches. Mor Baselius Paulos II who is with me, Metropolitans, monks, nuns, clergy and the faithful all over the world. Contacts such as these are positive and meaningful, and they are effective expressions of our common commitment to the unity of the Church, which is the Body of Christ. I am happy to reaffirm that the period of estrangement is far behind us and that we have now made much progress along the path of recognition, appreciation and solidarity. Our two Churches are closely linked by many common bonds. There is the bond of St. Peter, the chief of Apostles; we profess the same faith declared in the Nicene Creed; we cherish a closeness to the patristic teaching and traditions of the early Church; we are bound by our mutual recognition of ministry and sacraments, and in a special way, by a deep devotion to Mary, Yoldat Aloho, Theotokos. Peter to me who has been called to be his st legitimate successor in Antioch. At one time the Church of Antioch extended its sway from the eastern shores of Mediterranean right across Asia to India and China. However, today it bears the painful imprints of history. But powers of the world could not overcome or destroy the Church, because the Master of the Church Jesus Christ has always been with it. The Universal Syrian Orthodox Church of Antioch has been a veritable candle which melts itself to provide light for others, and can be likened to the Indian sandalwood which transmits its perfume to the axe which cuts it. Through the ages, we have faithfully cherished our unique liturgical and spiritual traditions. We believe that our particular heritage should be preserved and renewed, for the benefit of the entire Church. There is no greater service we can render, than to unify what has been broken in the past, without damaging the proper riches of the diverse heritages. It has become necessary, therefore, not only to search for a common understanding in matters of faith, but also to evolve a common Christian approach, to the world and its problemâ€”ecumenical concern, and action, should necessarily converge on both these today.

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Chapter 6 : Roman Catholicism - The age of Reformation and Counter-Reformation | theinnatdunvilla.com

Roman Catholic Church view of the importance of marriage. The Catechism of the Catholic Church states: "The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws.

Click Here to Visit our Sponsors. Paul in 2 Corinthians 6: The attitude of faith groups towards inter-faith marriage is largely derived from their belief about other religious traditions. Exclusive faith groups tend to oppose these marriages; inclusive groups usually welcome them. Many conservative Christian denominations discourage inter-faith marriages. Based on Bible condemnations of such marriages, they teach that their members should not be "unequally yoked" with individuals who are not born-again believers. Liberal Christian denominations see the potential for an extra level of conflict within inter-faith marriages, but are generally willing to marry such couples. Hindus welcome inter-faith marriages; Muslims place restrictions on them; many Jews actively discourage them. Many denominations relegate other faith traditions to "second best" status. One denomination within Christianity might regard itself as the only true, catholic and apostolic church; other denominations are then viewed as pale imitations of the one "true" church. Some Christian denominations teach that other groups which consider themselves Christian are in fact outside of the faith. Many conservative Protestant groups consider the term "liberal Christian" to be an oxymoron. They are seen as following Pagan, Gnostic, Humanistic beliefs that are divorced from "true Christianity. Some conservative Christians view non-Judeo Christian religions as being inspired by Satan. Some even view Judaism as being beyond the pale. For example, a former head of the Southern Baptist Conference said that God does not hear the prayers of a Jew. The potential of conflict between two spouses is obvious, if each feels that theirs is the only "God-approved" faith tradition. They have little room for compromise. If one spouse is a Christian Fundamentalist, then this conflict may be even more serious. Many Fundamentalists literally interpret various biblical passages which say that followers of other religions actually worship demons or Satan himself. On the other hand, many couples are far more inclusive and tolerant of religious diversity than are their own faith groups. They describe "their world from a multicultural perspective They reject perceptions of the world that are ethnocentric and nationalistic in form In , Vera Lawlor of the Bergen Recorder in Hackensack, NJ conducted a religion roundtable among 9 clergy representing a wide range of religions and faith traditions. She "asked members of the clergy what they would do if asked to officiate at a wedding of a longtime congregant who is marrying someone of another religion. However, they would have been strongly influenced by the teachings and traditions of their particular faith tradition: Assembly of God church - Pentecostal Christian: If this could not be achieved, he would "be reluctant to marry them," rather than set themselves up for serious problems in the future. In this case, conversion would probably have to be to conservative Christianity. Baptist Church - Christian: Brown, pastor of First Baptist Church of Ridgefield Park would only marry an inter-faith couple if both parties agreed with certain beliefs: He would hold "several counseling sessions to ensure compatibility before performing the ceremony. The Vedas are for all men and there should be no distinction between human and human. Why have they chosen to be together? The second thing is to talk about the respect they have for each other as individuals. This would lead into a discussion of their different religions. Communication is the key to a successful relationship, so I would want to know if they had talked about the differences in their religions To preserve the Muslim faith, a Muslim girl is not allowed to marry outside the religion. One traditional Muslim authority writes that "Islam considers the husband [to be the] head-of-the-family and therefore requires that a Muslim [woman] cannot marry a non-Muslim because she will [then] be under the authority of a non-Muslim husband. But the woman must actively practice her religion. Otherwise, the marriage will be considered invalid. If a Muslim man agrees to allow some of his children to be raised as non-Muslims then he will be regarded as having abandoned Islam. If a man married to a Muslim woman converts to another religion, then the marriage is dissolved. He commented that "the future

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of the Jewish people is realized through in-marriage and not through out-marriage. This begins with a religious marriage ceremony that itself has sense and validity only if both partners share these religious assumptions. Many Jewish festivals take place as much in the home as they do in synagogue. It can be very difficult to maintain such Jewish practices when only one partner is of the faith. This is a matter of great concern to many in the faith. Reform Church - Christian: She requires her marriage services to be Christian: Dispensation can usually be granted to hold the marriage ritual in another church, temple, mosque, etc. The priest usually asks "the Catholic party if they are willing to raise their children in the Catholic faith. If they are unsure about that, we discuss it further, and talk about what exactly they are planning to do. If they wished to be married in the Roman Catholic church, the non-Catholic partner had to agree in writing that they would have all of their children baptized and educated in the church. If the couple married outside the church, then their marriage was not recognized by the church. Also, the Catholic partner had to work for the religious conversion of their partner. I would want to know about the faith tradition that nurtured each of the partners The Association and its members embrace many sources of religious expression, including Christianity, Judaism, Neopaganism, Eastern religions, Aboriginal religions, etc. We believe that diversity does not preclude unity. In fact, we believe that unity within diversity adds a richness and beauty to marriage and to life. Interfaith marriages can be challenging, but if love is present, the couple will find a way through. Vera Lawlor, "Is it OK for those of different faiths to wed? Romain, "Mixing love and faith, a Jewish perspective," at: Smith later enlarged on this comment by saying:

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Chapter 7 : New Zealand Catholic Bishops Conference - agencies - The Catholic Church in Aotearoa New

Roman Catholic - Christian: Bishop Charles McDonnell of Holy Trinity Roman Catholic Church in Hackensack, NJ commented that the Church would have no difficulty marrying an eligible inter-faith couple, as long as the marriage was performed by a Catholic priest. Dispensation can usually be granted to hold the marriage ritual in another church.

Archdiocese of Utrecht – Four disputes set the stage for an independent Bishopric of Utrecht: Also relevant was the 12th century Investiture Controversy over whether the Holy Roman Emperor or the Pope could appoint bishops. In , the Concordat of Worms was signed, making peace. This separation occurred in The Netherlands in , creating the first Old Catholic church. It left the UU in opposition to the ordination of women by other member churches. Protestants occupied most church buildings, and those remaining were confiscated by the government of the Dutch Republic , which favoured the Dutch Reformed Church. Groups would meet for the sacraments in the attics of private homes at the risk of arrest. All the episcopal sees of the area, including that of Utrecht, had fallen vacant by , because the Spanish crown, which since had patronal rights over all bishoprics in the Netherlands, refused to make appointments for what it saw as heretical territories, and the nomination of an apostolic vicar was seen as a way of avoiding direct violation of the privilege granted to the crown. Conflicts arose between these and the apostolic vicars and the secular clergy [19] In , the priests were , secular and 71 religious, with Jesuits at 34 forming almost half of the religious. By the middle of the 17th century the secular priests were , the religious , of whom 62 were Jesuits. In , the Jesuits accused him of favouring the Jansenist heresy. The commission concluded that the accusations were groundless. However, in Clement XI decided to suspend Codde and appoint a successor. The church in Utrecht refused to accept the replacement and Codde continued in office until , when he resigned. Steenoven appointed and ordained bishops to the sees of Deventer , Haarlem and Groningen. The pope, therefore, continued to appoint apostolic vicars for the Netherlands. However, due to prevailing anti-papal feeling among the powerful Dutch Calvinists , the Church of Utrecht was tolerated and even praised by the government of the Dutch Republic. Thereafter in the Netherlands the Utrecht hierarchy was referred to as the "Old Catholic Church" to distinguish it from those in union with the pope. According to Catholic Church interpretation, the Old Catholic Church of Utrecht maintained apostolic succession and its clergy celebrated valid sacraments. After the First Vatican Council – , several groups of Catholics in Austria-Hungary , Imperial Germany , and Switzerland rejected the Roman Catholic dogma of papal infallibility in matters of faith and morals and left to form their own churches. Later the Dutch were united more formally with many of these groups under the name " Utrecht Union of Churches ". Although it had continued to use the Roman Rite , from the middle of the 18th century, the Dutch Old Catholic See of Utrecht had increasingly used the vernacular instead of Latin. The churches which broke from the Holy See in and subsequently entered into union with the Old Catholic See of Utrecht gradually introduced the vernacular into the liturgy until it completely replaced Latin in In , Mathew consecrated Rudolph de Landas Berghes. He consecrated an excommunicated Capuchin Franciscan priest as bishop: Ignatius of Antioch - a network of Communities. In time, Vilatte asked the Old Catholic Archbishop of Utrecht to be ordained a bishop so that he might confirm, but his petition was not granted because UU recognized the Episcopal Church as the local catholic church. The church traces its apostolic succession directly to the Utrecht Union and thus possesses orders and sacraments which are recognised by the Holy See. In a pastoral agreement was concluded on the basis of can. In the church voted itself out of the UU because the UU accepted the ordination of women and has an open attitude towards homosexuality, both of which the Polish National Catholic Church rejects. These are listed in the sections below. Old Catholic Communion of North America[edit] This section may rely excessively on sources too closely associated with the subject , potentially preventing the article from being verifiable and neutral. Please help improve it by replacing them with more appropriate citations to reliable, independent, third-party sources. The purpose was to provide a means for Old Catholic churches which embraced the theology and beliefs of the undivided Church to come

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together in communion while remaining fully autocephalous. It is the desire of the OCCNA to continue to bring about unity among like-minded Old Catholics and therefore actively seeks to establish dialog or communion with any Old Catholic churches or Anglican churches which embrace the orthodox theology of the undivided and early Christian Church. Conference of North American Old Catholic Bishops[edit] This section may rely excessively on sources too closely associated with the subject , potentially preventing the article from being verifiable and neutral. The Unity Statement, "to which all members subscribe" "incorporated the ecclesiological understanding of the" UU.

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Chapter 8 : SDA and interfaith marriage? | Christian Forums

Married Life. Marriage is a vocation to holiness. From their first days as husband and wife through their golden years, married couples have the awesome task of witnessing to God's faithful love to each other, their children, and society.

God himself is the author of marriage. The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity, some sense of the greatness of the matrimonial union exists in all cultures. The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life. In his preaching Jesus unequivocally taught the original meaning of the union of man and woman as the Creator willed it from the beginning: This unequivocal insistence on the indissolubility of the marriage bond may have left some perplexed and could seem to be a demand impossible to realize. However, Jesus has not placed on spouses a burden impossible to bear, or too heavy – heavier than the Law of Moses. By coming to restore the original order of creation disturbed by sin, he himself gives the strength and grace to live marriage in the new dimension of the Reign of God. The author of the letter to the Hebrews declared that marriage should be held in honour among all, [4] and early Christians defended the holiness of marriage against the Gnostics and the Antinomians. This resonated with a widespread belief about the imminent coming of the Kingdom of God ; and thus the exhortation by Jesus to avoid earthly ties. The apostle Paul in his letters also suggested a preference for celibacy, but recognized that not all Christians necessarily had the ability to live such a life: I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another. To the unmarried and the widows I say that it is good for them to remain single as I am. But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion. Thus, he takes for granted that the married are not called to celibacy. At the same time, it challenged some of the prevalent social norms such as the buying and selling of women into marriage, and defended the right of women to choose to remain unmarried virgins for the sake of Christ. The stories associated with the many virgin martyrs in the first few centuries of the Catholic Church often make it clear that they were martyred for their refusal to marry, not necessarily simply their belief in Christ. The teaching on the superiority of virginity over marriage expressed by Saint Paul was accepted by the early Church, as shown in the 2nd-century Shepherd of Hermas. Justin Martyr , writing in the middle of the 2nd century, boasted of the "many men and women of sixty and seventy years of age who from their childhood have been the disciples of Christ, and have kept themselves uncorrupted". Virginity was praised by Cyprian c. Philip Schaff admits that it cannot be denied that the later doctrine of the 16th century Council of Trent – "that it is more blessed to remain virgin or celibate than to be joined in marriage" – was the view that dominated the whole of the early Christian church. At the same time, the Church still discouraged anyone who would "condemn marriage, or abominate and condemn a woman who is a believer and devout, and sleeps with her own husband, as though she could not enter the Kingdom [of heaven]". A couple could exchange consent anywhere, anytime. But a dark undercurrent of hostility to sexuality and marriage became interwoven with the more benign attitudes towards the body.. Attitudes diverged, and mainstream Christianity became infected with a pronounced streak of distrust towards bodily existence and sexuality. Bishop Ignatius of Antioch , writing around to Bishop Polycarp of Smyrna said, "[I]t becomes both men and women who marry to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust. However, he also argued that a second marriage, involving someone freed from the first by the death of a spouse, "will have to be termed no other than a species of fornication", an argument based partly on the reasoning that such involves desiring to marry a woman out of sexual ardor. While the world is still rough and void, we are propagated by the fruitful

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begetting of numbers, and we increase to the enlargement of the human race. Now, when the world is filled and the earth supplied, they who can receive continency, living after the manner of eunuchs, are made eunuchs unto the kingdom. Nor does the Lord command this, but He exhorts it; nor does He impose the yoke of necessity, since the free choice of the will is left. But, if though bad, it is made venial, then it is allowed to prevent something which would be worse than bad. He does not say: The difference, then, between marriage and virginity is as great as that between not sinning and doing well; nay rather, to speak less harshly, as great as between good and better. And if he must always pray, he must always be released from the duties of marriage. Pelagius thought Jerome showed bitter hostility to marriage akin to Manichaeism, [17] an accusation that Jerome attempted to rebut in his *Adversus Jovinianum*: We know that in a great house, there are not only vessels of gold and silver, but also of wood and earthenware. Will silver cease to be silver, if gold is more precious than silver? No one compares evil with good. Let married women glory too, since they come second to virgins. Increase, He says, and multiply, and fill the earth. Let him who is to fill the earth increase and multiply. Your company is in heaven. Indeed "and this I say to make my meaning quite clear to him" "I should like every one to take a wife who, because they get frightened in the night, cannot manage to sleep alone. In his *De bono coniugali* On the Good of Marriage, he wrote: How would the human race survive? When Columba meets the woman, she says that she would do anything, even to go to a monastery and become a nun, rather than to sleep with him. Columba tells the woman that the commandment of God is for her to sleep with her husband and not to leave the marriage to be a nun, because once they are married the two have become one flesh. However, even at this stage the Catholic Church did not consider the sacraments equal in importance. Explicit classification of marriage in this way came in reaction to the contrary teaching of Catharism that marriage and procreation are evil: The sacraments of marriage and holy orders were distinguished as sacraments that aim at the "increase of the Church" from the other five sacraments, which are intended for the spiritual perfection of individuals. The Council of Florence in again recognised marriage as a sacrament. The first available written detailed account of a Christian wedding in the West dates only from the 9th century and appears to be identical to the old nuptial service of Ancient Rome. One of the functions of churches from the Middle Ages was to register marriages, which was not obligatory. There was no state involvement in marriage and personal status, with these issues being adjudicated in ecclesiastical courts. During the Middle Ages marriages were arranged, sometimes as early as birth, and these early pledges to marry were often used to ensure treaties between different royal families, nobles, and heirs of fiefdoms. The church resisted these imposed unions, and increased the number of causes for nullification of these arrangements. It ended only in , with the coming into force of the *Ne Temere* decree. In the 12th century, Pope Alexander III decreed that what made a marriage was the free mutual consent by the spouses themselves, not a decision by their parents or guardians. Similarly today, Catholics are forbidden to enter mixed marriages without permission from an authority of the Church, but if someone does enter such a marriage without permission, the marriage is reckoned to be valid, provided the other conditions are fulfilled, although illicit. Recalling scripture, the apostolic traditions and the declarations of previous councils and of the Church Fathers, the bishops declared that there were precisely seven sacraments, with marriage one of them, and that all seven are truly and properly sacraments. This had argued that the single state was "a barren way of life hardly becoming to a man". The theologian Josse Clichtove working at the University of Paris interpreted this as an attack on chastity, but Erasmus had found favour with Protestant reformers who acknowledged the argument as a useful tool to undermine compulsory clerical celibacy and monasticism. *Tametsi* made it a requirement even for validity, in any area where the decree was officially published, that the marriage take place in the presence of the parish priest and at least two witnesses. It also instituted controls over the marriages of persons without fixed addresses "vagrants are to be married with caution", "regulated the times at which marriages could be celebrated, abolished the rule that sexual intercourse created affinity, and reiterated the ban on concubinage". In fact, *Tametsi* was never proclaimed worldwide. It had no effect in France, England, Scotland and many other countries [71] and in was replaced by the decree *Ne Temere*,

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which came into effect universally at Easter

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Chapter 9 : Divorce - For Your Marriage

The total of Church-approved marriages is in decline (, in vs. , in). This is in spite of the increase in number of Catholics during the same period. There was a decline of 23% in church-sanctioned weddings between and Interfaith couples are choosing civil ceremonies in record numbers.

To these victims we offer our sincere apology. Abuse can be sexual, physical or emotional. The Church takes reports of all forms of abuse seriously. Criminal sexual or physical abuse is a matter for the police to investigate. If the victim or survivor chooses to report the abuse to Police, the Church will cooperate with the civil law processes and will provide the known facts to the authorities. The Church encourages the victim or survivor to report criminal allegations to Police and will support them in doing so. This document was initially published in and revised in . It is currently undergoing a new revision, which will be published on this site once completed. The Church is indebted to those who have come forward, and encourages others who have experienced abuse to do the same. Revised versions have been documented, with the latest version published in . There have been more recently approved changes to APTH. Those changes are not reflected in the published version, but form part of a revision process which is currently underway. This document is currently being revised and the new edition will be published on this website. Since , the role of the National Office for Professional Standards has included oversight of all complaints from the time the complaint is made, through the independent investigation and conclusion. If a review of process is later requested this will be carried out by an independent person, not the National Office for Professional Standards. For the most up-to-date guidelines visit [Guidelines for the prevention of and response to sexual abuse in the Catholic Church in Aotearoa New Zealand Reporting Abuse](#) If you, or someone you know has been abused by a Catholic priest or member of a religious congregation, we urge you to seek counselling and healing. You do not have to report the abuse to the Church, but if you do the Church will take your story seriously – even if you prefer to remain anonymous, and even if the abuse happened many years ago. Your call will be taken with sensitivity and confidentiality. It is based on love, faith, fidelity, partnership, and openness to children. Although it is considered a vocation – a calling from God, it is recognised that sometimes married couples are faced with difficulties they feel their marriage cannot overcome, and the marriage breaks down. The Catholic Church considers both civil and church marriages valid. However, if both spouses are baptised and married in the Catholic Church, the marriage is also considered a sacrament – the sacrament of matrimony. Once consummated, a Catholic Church marriage cannot be set aside by any human power, including a civil court. While supporting the permanence of marriage, the Church offers to review a broken marriage to determine whether there could have been something defective from the beginning. If that can be proven, it can recognise the marriage as one that never had permanent binding force. A marriage annulment in the Catholic Church is not the same as a civil divorce. For example, it does not make children illegitimate, and it will not influence a civil court to set or change terms of civil divorce. However, it does allow spouses to marry again in the Catholic Church and the Catholic spouse or spouses in the new union are able to participate fully in the life of the Church. Whether a marriage is eligible for annulment is a decision made through the Tribunal – the Church body to determine the status of persons according to the laws of the Catholic Church.