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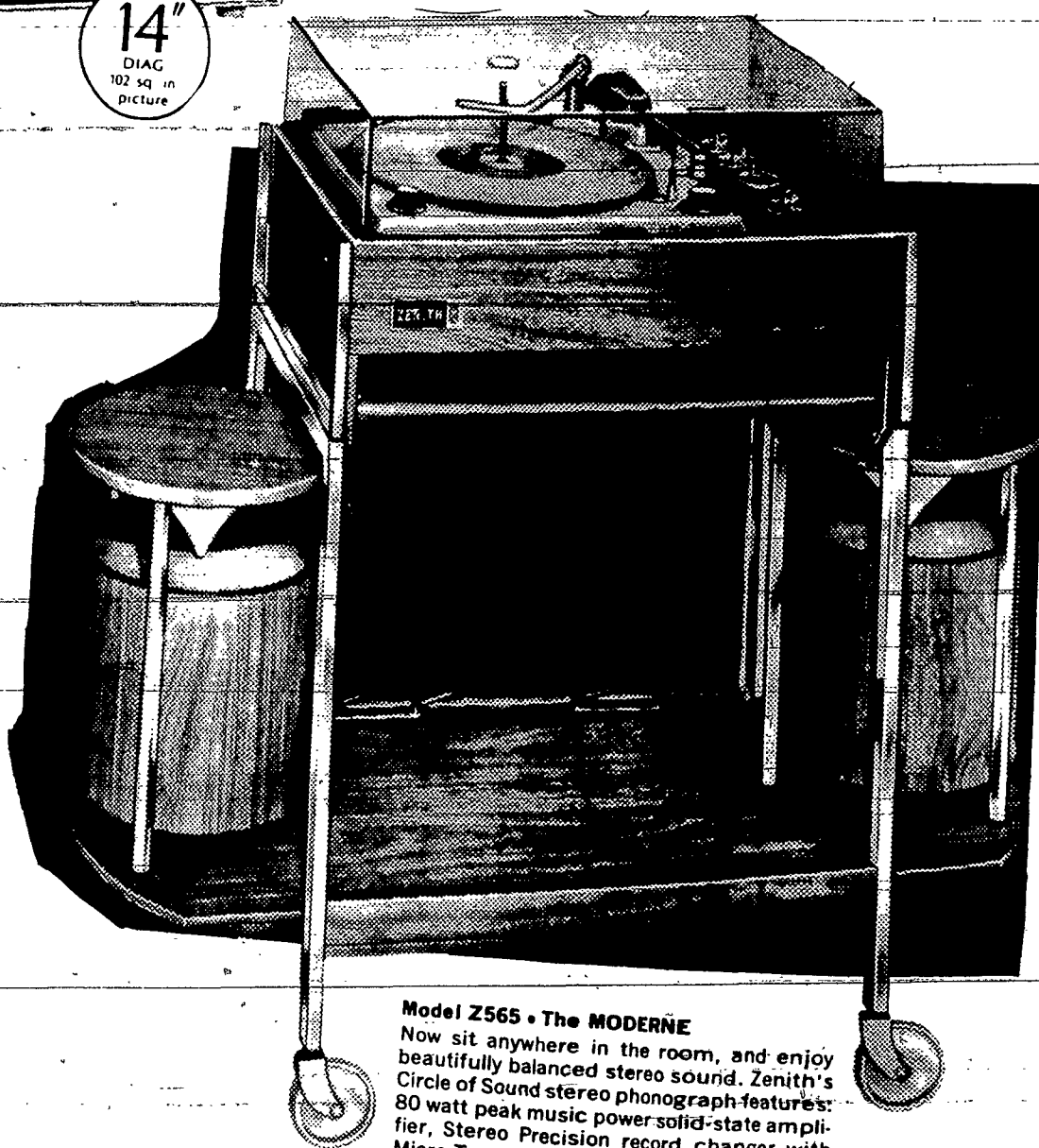
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Discipline Needed For Marriage

(Continued from Page 5A)

The couple should take a genuine interest in others outside the immediate family, as well as those closely related. Perhaps they could take an active part in community projects or church organizations where they can put Christian Love into practice.

Our whole system of values in life must be challenged. Let us ask ourselves what is really important in making marriage work.

It is only the unselfish person who really loves and cares for his spouse and family — the person who respects himself as a person with all the dignity that being human demands; the person who respects the dignity and rights of others, not in words but by example; the one who is concerned about the lasting qualities which will enrich his marriage, his marriage partner and his family — who will be TRULY happy and successful.

We hope that our young couples will be mature, unselfish, and willing to make the personal sacrifices that are needed to make their lives successful, in an age when so many families are unhappy and failing.

It is hard — but it is well worth all that it costs.

Marriage and Church A Direct Association

(Continued from Page 6A)

tized pagans. Clerical intervention was regarded as superfluous. Even in Catholic communities, marriages made according to the prevailing social customs were considered to be valid.

2) Between the fourth and the eleventh centuries, a marriage liturgy developed in the Western Church. This liturgy was not obligatory, and so it existed alongside and in association with the civil and family contract of marriage. However, the ninth century saw the beginning of a tendency to hold the civil ceremonies in the church itself, with the result that these popular practices were gradually taken over by the Church and put into an exclusively liturgical framework.

3) In the eleventh and twelfth centuries the so-called "civil form" of marriage had been completely absorbed into a "Church form" of marriage. At this time "Church marriage" came to mean not simply a marriage between two baptized Christians, but a valid and legitimate marriage between baptized Christians contracted through the marriage liturgy of the Church.

The Church held that she could surround this exchange of consent with

liturgical rites, but she did not believe that she could declare a marriage invalid if this mutual consent had been given without the liturgical ceremonies.

4) The Council of Trent went a stage further. It decreed that a marriage between baptized Christians was henceforth to be regarded as valid only if it had been contracted in the presence of the parish priest (or priest authorized by him) and at least two witnesses. The imposition of this ecclesiastical legal form was intended solely as a measure against clandestine marriages (i.e., marriages which are entered into without any civil or ecclesiastical formality).

The result of this legislation was to bring the marriage ceremony of baptized Christians completely within the control of the Church. Thus, in normal cases, marriage in which the baptized couple exchanged vows without the presence of a priest and witnesses was not only not a church marriage, but not a marriage at all.

5) The result of this legal development is that today it is impossible for baptized Catholics to contract a marriage, valid in the eyes of the Church, which is not at the same time a church marriage and a sacrament.

CFM Now Boasts 200,000 Members

(Continued from Page 9A)

complished through the actions of the group. This growth in knowing Christ through the Scriptures and awareness achieved in the group, and then acting for Christ has resulted in committed Christian lay couples. The Christian Family Movement is then not merely a discussion group but an action group — developing couples who commit themselves through acting.

Because CFM couples are aware Christ is in their neighborhood, in their city, in the world in which they live, CFM'ers have been engaged in various actions such as: involvement with inner city problems, migrant workers, and mission vocations to name a few. By being open to the world for Christ they endeavor to show their children through example, instead of words, the Christian life.

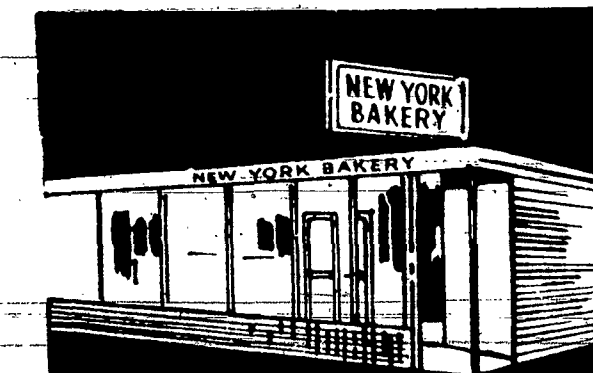
And this is the whole concept of Christian couples through personal relationships and involvement. CFM is unique as a movement for couples to grow in Christian love for each other, their families, and their brothers in the world.

(If you are interested in forming CFM groups in your area or learning more about the movement, contact your parish priest or call Kathy or Joe Culhane at 442-4699.)



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