

## THE SERMON OF CHRISTIANITY

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### **ABSTRACT:**

The subject of the sermon is one of the topics that preoccupied the human mind, due to the different religions on this subject, and the sermon has great importance to the human race, and the pre-marriage stage is considered as a promise to marriage and not a marriage and it deals with the duration of the sermon and there is no specific period for the sermon and sometimes the agreement is between the two parties for the duration and deals with the sermon ritual It is preferable that the sermon be in the church to bring blessings and it addresses the conditions of the sermon and there are conditions for the sermon. The ruling on returning gifts with regard to returning gifts is optional. As for gold, there is no condition for dowry in Christianity.

Key words: engagement, Christianity, dowry, gifts.

### **Introduction: -**

Praise be to Allah, praise be to Allah, may he fulfill his blessings, and reward more, as befits the majesty of his face and the greatness of his authority, and we praise the Almighty and praise him for all the good, and ask him for success after conciliation, he is the gracious Wahhab Razzaq the respondent with majesty, and the best prayer and peace on our noble master Muhammad the seal of the prophets and missionaries sent by the law of his Lord to the worlds and accompanied by He is the one who is the one who is the one who is the one who follows his year until the Day of Religion.

### **And then**

The research material reviews beliefs that constitute in nations and societies a key element in the cultural identity and contain an ancient civilizational heritage of the nations in which they originated, and gives their literature a precise idea among these peoples in the social fabric and the subject of values, especially the sermon, which God has exalted, who has replaced him and aged the country and many of the worshippers, which is one of the beauties of the missionaries and the sermon A A great delusion of the human race in general, as a pre-marriage stage, and its importance increases as the nations increase in sophistication, and the sermon in the Christian law is more important than marriage, because it helps both parties to avoid the consequence of haste to enter into marriage, which in turn makes the life of the couple more stable, as each party gets to know the other well, and is inherently an introductory stage that precedes the final attachment to marriage and is just a promise that either party can make a He decomposes from it by his own will.

I divided my study into a section and three demands, preceded by an introduction and followed by a conclusion with sources and references.

## Section I The Sermon with Christ

The sermon has great importance for the human race in general, considering it a pre-marriage stage, and its importance increases as the Gentiles increase in sophistication, and is considered in the Christian law more important than marriage; because it helps both parties to avoid the consequence of rushing to get married, which in turn makes the life of the couple more stable, as each party recognizes the problem. It is inherently an introductory stage before the final engagement with marriage and is merely a promise from which either party can dissolve of its own will<sup>1</sup>.

I will divide this section into demands , namely:

### **First Requirement: First: Definition of the sermon language and terminology**

- 1- **The sermon is a language: It is known as the source** of the triple verb sermons used by the Arabs, and the inclusion of this word by including the void in the scattered speech and breaking it in the request for marriage says: Speeches of the fiancé, and the speeches of the woman to the people<sup>2</sup> if he asks her to marry her and betrothed her he is a suitor and says: He went as a suitor; he gets married, and he says to whoever addresses the woman speeches and to the woman engaged a sermon and the plural speeches.<sup>34</sup>
- 2- **Engagement is terminologically:** It is defined as a promise of marriage and not a marriage, and the contract is made only by mutual consent between the two sides, i.e. consent to the affirmative and acceptance, and in the presence of two witnesses.<sup>5</sup>

It is also defamed: it is publicity so that the largest possible number of people know what the suitors intend; so that there is an obstacle revealed by those who know in this sermon.<sup>6</sup>

It is clear from my field study in the Church of the Mother of Sorrows and other churches that the sermon is the promise of touching my acceptance that a man and a woman make to each other and without her marriage is not possible.

### **Definition of sermon in Christian denominations**

The sermon for each Christian denomination defines a specific definition of sermon.

**The sermon is defined by the Coptic Orthodox<sup>7</sup>:** "It is a contract between a man and a woman in which each of them promises to marry in a specific way."<sup>8</sup>

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### Types of sermon at the Orthodox

The Orthodox sermon is divided into two parts:

**A – Simple sermon** : It is a sermon that takes place without an official angel, or without the presence of priests and without a celebration<sup>9</sup> and without an official prayer, and this type of sermon is a consensus between individuals that each of them has the right to revoke without legal effects on it.

**(b) The official sermon** : It is the sermon that takes place in an official religious ceremony in the church in which the preacher himself or his agent attends and a sentence of a building of the church, and does not take place until after the priest has confirmed that the conditions are met.<sup>10</sup>

A sermon is defined by Catholics<sup>11</sup> as "a contract between a man and a woman that guarantees a promise of a future marriage."<sup>12</sup>

She also knows: "It is a promise of a two-party marriage."<sup>13</sup>

A sermon is defined by Protestants<sup>14</sup> as "the request for marriage and is concluded by obtaining an agreement between an adult male and female to have a contract between them."<sup>15</sup>

For Christians, a sermon is "a contract in which a man and a woman agree with each other in a limited way, but it is not necessary and may be reversed at any time, and this sermon is considered a stage independent of marriage and is called the ecclesiastical sermon, and is carried out by procedures initiated by the priest according to the conditions of ecclesiastical laws."<sup>16</sup>

From the foregoing, it has been shown that the definition of a betrothal as a voluntary promise and an agreement between an unmarried man and woman in a specific manner without any obstacles entails.

### Duration of the sermon

The ecclesiastical laws make each of the Christian denominations a specific duration of the sermon.

For the Kath and Lek sects, the duration of the sermon is set at two years unless the preacher agrees to extend the sermon, and for the Orthodox community, the duration of the sermon is limited to two years for the residents, and three years for the absentees, and the duration of the sermon is extended up to a quarter of years if it so requires, and for<sup>17</sup> the For the Syriac Orthodox community, the duration of the sermon shall be one year when the fiancées are in one country and two years and when the suitors are in two countries and can be extended if necessary or if the parties agree on a certain period for the marriage to take place.<sup>18</sup>

From the foregoing, it is clear from my field study in the Evangelical Union Church and other churches that the duration of the sermon is not determined by the material condition of the husband and sometimes the duration is determined by agreement between the two fiancés.

#### IV. Weather for the sermon

After the sermon is written, the priest says<sup>19</sup>: "In the name of our Lord Jesus, Christ our Savior, in this forum, the engagement of the Blessed Son (Flann) to his blessed betrothed (Flanna) is completed, praying all of them, saying, "Father, ..... Then he says secondly, "In the name of our Lord Jesus Christ our Savior, the blessed daughter (Flanna) is betrothed to her blessed fiancé (Flann) and repeats it a third time, mentioning the name of the orator as the first time, and then the marathon says (deserved) three times, and then the priest recite the prayers and prayers arranged in the church and in each of them recite the deacon Amin, and then the priest concludes the prayer and sprinkles the betrothed each time with the cross and the marathon says the first time: "In the name of the Father, the Son and the Holy Spirit one God" and in the second he says, "Blessed is the Holy Spirit who is comforted and faithful," and every time the deacon responds to him, saying Amen<sup>2021</sup>.

It is clear from the above that it is not true that the difference between the two fiancées and their family is not true on the place and time when the engagement takes place, but it must be agreed upon in the spirit of love, and the engagement is held in the church better than in the house to bring the blessing, and after the completion of the engagement ceremonies , dinner is held in the house of the fiancée or one of her relatives or in the church.

#### **Second Requirement: Conditions of Sermon in Christianity**

When a sermon is held in the evil of Christianity, there must be conditions that are objective , and some of which are formal, and that must eventually be proclaimed so that the stakeholders can object to the completion of the marriage.

#### **First: Objective Conditions of the Sermon**

Objective conditions include consent, eligibility and freedom from impediments

**A. Consent:** The betrothal is not carried out by Christ except by mutual consent of both fiancés in person, even if the suitor is young and under the jurisdiction of others, the guardian of the soul in all Christian denominations may not marry him without consent, as is the consent of the guardian of the <sup>22</sup>soul (who has the mandate to marry the little one as the father), and the full consent of the suitors is required to exchange the answer and acceptance, and the consent is implicit to be inferred from their silence<sup>23</sup>, a Explicitly as accepting the deposit is all that a limit of the suitors gives to the other at the time of the sermon, for those who reach the age of majority of them, which is twenty-one years for the male and female in the Orthodox denominations and sixteen years for the male, fourteen for the female in the Catholic denominations, since it seems to them that the age of majority is the same as the age of marriage eighteen years for the male and female for the Protestants. <sup>24</sup>

It is understood from this that the Christian religion does not require the consent of the guardian in the Zu Aj if the suitors reach the age of majority, and that marriage is a spiritual relationship between the parties

that depends on their mutual consent and has nothing to do with parental authority.<sup>25</sup>

The reason may be due to the requirement of the guardian's permission for the validity of the betrothal of those who have not reached the age of majority of both sexes and that is from the most important protection of the family from being built on an improper basis, and in order to prevent incorrect marriage controlled by reckless tendencies and deviant whims, which make marriage unstable and entail social problems, so we find the apostolic will - the set of rules in force for Catholics - and repeats the commandment for minors not to enter into marriage. Without the wish of their respective guardians, the priest is recommended not to attend such cases unless authorized by the local ecclesiastical president.<sup>26</sup>

If the consent of the minor suitor who has not reached the age of majority and the consent of the guardian in this case differ, the consent of the matter shall be granted to the judiciary to give weight to the opinion of the one of them.<sup>27</sup>

**B. Eligibility:** Besides consent, it is also necessary that each of the fiancées have reached the age at which he may be engaged, and this age is different in the Christian law of the doctrine of the doctrine of the Christian sects and the Christian denominations did not agree on determining the age of marriage.<sup>28</sup>

For women in Copts, Armenians and Evangelicals (sixteen) years, in Syriac Orthodox and Catholic (fourteen) years and in Greek Orthodox (fifteen) years.

As for the man, the age of marriage is set for evangelicals and Orthodox (eighteen) years and for Catholics, there is no specific age for engagement, and therefore it is enough for the suitor to reach the age of distinction (seven years), but marriage is not carried out unless the man (sixteen) years for the man (fourteen) years for the woman, and those who reach this age do not get married. With the consent of the guardian to his marriage; the betrothal at this age does not oblige him to do so.

There is a view of the determination of the age of engagement between the Christian denominations and it is clear that there is a disagreement between them, and this disagreement confirms that most of the Christian legislation is positive legislation, which its authors have covered with religious dress so that they can impose it on its followers, and these followers cannot depart from those laws.<sup>29</sup> Determining the age of engagement is something that results between the interest of society and the individual and it is in the interest of the community that anyone who has attained the dream must marry so as not to fall into the obscene adultery that produces illegitimate children and asks for a decrease in the age of the betrothal.<sup>30</sup>

**C. Absence of contraindications:** and for the validity of the holding of the betrothal, there is no impediment to marriage; because it is considered one of the preludes to marriage everything that prevents marriage prevents the betrothal.<sup>31</sup>

It is clear from the above that when one of these conditions is breached, the sermon is not valid and is considered forbidden by law.

## **Second: The formal conditions of the sermon**

Most of the Christian denominations have agreed that the sermon is only carried out under the supervision of a priest of the church, and he performs spiritual supplications and divine prayers and investigates the personality and satisfaction of the suitors, and when it is clear to the priest that the conditions of the sermon are met, he conducts a certain prayer and puts his hands on the suitors and the ring of the sermon until the blessing is given to those of the Coptic Orthodox, and stipulates that they are free of the legal impediments to marriage, he writes a document containing several statements and is signed by both the suitors and the guardian The minor, and the consent of both parties to the marriage, this document includes the following:<sup>3233</sup>

- 1 - The name of each of the suitor and the betrothed, his surname, age, industry and place of residence.
- 2 - The name of each of the parents of the fiancée, his surname, age, industry and place of residence.
- 3 - Proof of the presence of each of the suitors himself and the presence of the guardian if there is a minor between them, and the consent of both parties to the marriage.
- 4 - Prove the presence of at least two adult Christian witnesses, and mention the name, age, industry and place of residence of each of the witnesses.
- 5 - Proof of the investigation of the absence of suitors from the legal obstacles to marriage.
- 6 - The date set for the marriage contract.
- 7 - The dowry and what it takes in its place in the event of agreement.

With the consent of the parties and their reaching the age necessary for the holding of the Calligraphy and the absence of any objection to its establishment, and the Christian denominations set formal conditions that must be met by the sermon in addition to the positive conditions, for the Catholic denominations; the sermon was carried out with the consent of the suitors, not that the apostolic will made it formal, and that it would be obligatory for the Apostolic Will, and that it would be obligatory for the Apostolic Will. Held by the local ecclesiastical president A and the priest, he checks the prior objective conditions of the sermon, urges the suitors to confess their sins, and if the sermon meets its conditions, perform the prayer of blessing. <sup>34</sup>

As for the Protestant community, the second article of the Personal Status Law stipulates that since "a betrothal is a request for marriage and is carried out by obtaining an agreement between an adult male and female to enter into a marriage contract between them in the manner and conditions known as part of the marriage contract, and the confirmation of the betrothal is a signed record with the testimony of at least two witnesses", and if<sup>35</sup>this provision is not explicit in the requirement of the completion of the betrothal on the hand of the cleric, but his referral "to the manner and conditions known in the chapter of the contract Marrying. <sup>36</sup>

The Christian denominations required that the witnesses be adult rational Christians, but not that they required that they be of the same denomination <sup>37</sup>.

It is clear that the form of the sermon in Christianity involves two things: the requirement of only two adult Christian witnesses, the establishment of rituals by the cleric and the placement of the sermon contract in an

official document.

**Third: Announcement of the sermon:**

And that this procedure is not considered a formal condition in the holding of the sermon, and all that is in the matter is that the Christian laws found it necessary, to teach the sermon to a greater number of people so that the contraindications that prevent the fiancées from being revealed, and so that the guardian can object to their marriage and the method of announcing the sermon is done by writing the summary of the engagement contract by the priest who But within three days from the date of the sermon, it is hung in the plaque of the church for ten days; for the Coptic Orthodox, while for Catholics it is called three times in a row on Sundays and local holidays, or a declaration of the name of the contractors is placed on the door of the church; through a period of at least eight days, and the announcement of the sermon is indicated by the announcement of its command among the people<sup>38</sup>; In order for those who want to object A and to establish an obstacle to prevent A as a result of marriage, and the right to oppose A the limit of the parties and then the father and then to the maternal grandfather and then to the rest of the relatives of the footnotes to the fourth degree, and the opposition is within the scope of M and the impediment of marriage otherwise it is void, and an declaration is not a condition or form of convening but recommended by the Church to prevent damage and many problems occur A If you don't get famous<sup>39</sup>.

As for the Protestant and Syriac Orthodox communities, they have not been organized on the month of engagement and they have nothing to prevent any interested party from objecting to the sermon when he learns of it, even if it is not defamed, and he may resort to the court to request a ruling on its invalidity if it has an obstacle to marriage.<sup>40</sup>

It is clear from the above that the purpose of the proclamation of the sermon is to publicize anointment among the people, so that anyone who wants to object or knows of the existence of an obstacle comes to the church and informs them of what happened, and that the declaration is not a condition and has grown to prevent harm.

**Third Requirement: The Expiry of the Sermon**

The line B is by nature a temporary stage, and can end with marriage A and without it and who are the reasons that lead to the expiration of a sermon that may be voluntary such as the reversal of a limit of the parties to the engagement A and involuntary such as the death of one of the suitors A and both and I will mention the reasons and what it entails.

**First: The end of the sermon by abandoning it.**

All Christian denominations agree that it is permissible to repudiate the sermon by agreement of the two or one of the two fiancées and this annulment is proved in a record drawn up by the priest, and the group of Orthodox and Catholic captains agreed not to stipulate the reasons for this dissolution, or what the Protestants have put in place a curse, which is due to the permissibility of the dissolution of the sermon.<sup>41</sup>

1. Death of one of the suitors.
2. Tread a limit of suitors.
- 3- Compromise between the fiancés on the dissolution.

- 4- One of them converts to another religion.
  5. The appearance of an obstacle that prevents the completion of the marriage.
  6. Expiration of the specified period of the sermon.
  - 7 - Discovering a danger that threatens one of them or damages his reputation if she is going to go through the marriage such as the discovery of an infectious disease or the commission of a crime against honor by one of them.
  9. If one of them is absent to a non-known destination or without the consent of the other party and the period of absence is prolonged until it reaches one year on the specified date of marriage.
  - 10 - There were things that were not known to the party until the appearance of corruption in the morals of one of them and was not known before the engagement.
- The party who dissolves the speech shall lose the amount of the foregoing to guarantee to the other the damage to what the court appreciates, if the one of the suitors avoids the request of the other to return gifts and deposits .<sup>42</sup>

### **Second: The end of the sermon with the death of one of the fiancées.**

The engagement may end with the death of one of the fiancées, and raises the question that the suitor paid him from a dowry or exchanged some gifts.

In the eyes of the Catholic law: We will not find a regulation of such matters, and the reference shall be for the rule of general rules, and the dowry has been obliged, but gifts cannot be returned, and Article (502) stipulates that the return of the gift if one of the parties to it dies.

As for the Orthodox: Article (13) of the 1955 group stipulates that "if the suitor dies, he shall inherit the dowry, a and the device he bought with it, and if the betrothed dies, the suitor may recover the dowry or what he bought with him from a device, but the gifts shall not be returned from both cases."

As for the Protestants: Article (5) of the Personal Status Law stipulates that "if a fiancée dies and the sermon is made in an official capacity, the fiancé may retrieve the dowry and gifts given to the deceased except what was consumed, provided that what he may have taken from the deceased is returned."<sup>43</sup>

### **Effects of the dissolution of the engagement**

A group of Coptic Orthodox, Catholics, and Protestants agreed that a betrothed may be entitled to compensation in the event of reversal,<sup>44</sup> i.e., the return of money or gifts to the other party, called compensation.

Nor did the Catholic community regulate the provision of gifts and dowry in the event of a doul, which is agreed upon in the sermon; because this custom did not take place among Catholics to offer such a dowry, while the Evangelical (Protestant) Act briefly introduced the issue of gifts and article 3 of it clarified that these gifts are lost to the renegade and remain for the other, for the Coptic Orthodox, has regulated the provision of dowry and gifts<sup>45</sup> in something and Article 12 clarifies that "if the suitor is redeemed from the He is not entitled to recover the dowry or gifts he has given her that are not consumed, and this is for each of the suitors the right to claim the other before the Council of the King, which cares about administrative and non-religious matters

and compensates for the damage caused by the annulment of a and the abandonment of the engagement."<sup>46</sup>

Since the effects of the termination of the betrothal are material (financial) obligations between the parties from the return or retention of gifts and deposits, we shall state these effects as follows."<sup>47</sup>

- 1- Each of the fiancées returns to the state they were in before the engagement.
- 2- In the event of a consensual agreement to settle the financial matters and gifts given by one of the betrothed during the sermon, they must be settled consensually and both parties shall have the right to claim the other before the ecclesiastical court.

It is clear from my field study in churches that the reason for the dissolution of the sermon or the expiration of the sermon is the death of the preachers or the reluctance of one of the preachers to the sermon and sometimes the dissolution occurs because of the problems and inharmony between them.

### **The Ruling on Gifts and Dowry in Christianity**

The sermon to Christ is considered as previously mentioned as a contract; thus the ecclesiastical legislator arranged on any other different judgments for different denominations.

And that there is a quasi-agreement that the betrothal was dissolved for legitimate reasons; only the deposit would be found for the one who gave it to him and his heirs in the event of his death.<sup>48</sup>

#### **1. Gift Provisions**

Upon the dissolution of a and the dissolution of the betrothal due to the limit of the fiancée, the reason for the engagement shall not be entitled to return the gifts of the sermon given by a guardian or by himself, even if the taking of his gift is returned thereto, for the gifts consumed and perishable, the value of which shall be refunded, from which none of them may be refunded.<sup>49</sup>

It is clear to us through my field study in one of the churches that the return of guidance is something of my choice, while gold belongs to its owner.

#### **2- Provisions of the deposit and dowry <sup>50</sup>**

When Catholics return the deposit if it exists and loses what Article 34 has provided.

In the case of Protestants, the deposit and dowry must be refunded and the compensation provided by him must be lost, Article (19).

As for the Armenian Orthodox community, when the suitor is unjustifiably dissolved, the dowry falls on the suitor and obliges the fiancée to return the dowry if it is unjustified by Article (11).

In the case of the Greek Orthodox, the dowry falls on the suitor when it is dissolved unjustifiably, and the betrothed woman is obliged to double the dowry if she is dissolved unjustifiably Article (34).

It is clear from the above that the deposit and the dowry upon the dissolution of the engagement the agreement between the parties returns the dowry and the deposit to the other party.

### **Conclusion**

First: Engagement is legally obligatory.

Second: The engagement shall be by agreement between the parties.

Third, the engagement is held in the church for the blessing.

Fourth: The purpose of the announcement is to publicize the sermon.

Fifth: If a condition of the sermon is breached, the sermon shall be considered invalid.

Sixth: The expiry of the sermon and its termination by the death of one of the parties or by the will of one of them, or the intimidation of one of them or the presence of an obstacle.

Seventh: If the marriage is not within the year from the date of the announcement again.

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