

Day 41

# PILGRIMAGE OF GRACE

MATRIMONY



**On Holy Monday,** the Scriptures give us a rough timeline of Jesus' activities and what Christians remember and celebrate:

- Jesus curses the fig tree at Bethpage (Mark 11:13,14)
- Jesus cleansed the temple (Mark 11:15-20)
- Jesus answered questions about his authority (Mark 11:27-33)
- The anointing of Jesus at Bethany (John 12:1–11) which occurred just before
- Palm Sunday (John 12:12–19)



## **From: *The Sacramentality of Marriage in the Fathers*, by John C. Cavadini**

- There was a continuous appreciation of marriage since the time of Jesus himself as we can see reflected in the canonical Gospels, and there can be found among the Fathers increasing attention to the meaning of Christian marriage, culminating in the late fourth and early fifth century reflections of John Chrysostom in the East, and of Augustine in the West.
- ...Christian marriage is understood in terms of the love of Christ for the Church, inspired by Eph. 5.31-32 and related passages... it is, I would argue, understood as sacramental in this period. In the theology of the Fathers, there seem to be two complementary approaches.
- The first one might call the "ascetic" approach. It begins from a philosophical starting point... (in) Clement of Alexandria (150-210AD) and John Chrysostom (347-407AD)
- In the ancient world philosophy was a way of life, an ascetic path of self-control and discipline in the pursuit of the virtues of prudence, justice,

temperance, and courage. Marriage was a matter of ordering one's own passions and one's household according to the restraint and moderation proper to the philosophical pursuit of virtue...

- ...the classical virtues come to be re-defined in terms of the love of Christ for the Church, and marriage as an ascetic enterprise is caught up into and re-defined by that love.
  - (Marriage) comes to be an authentic representation of, and encounter with, that love
- The second approach one could call the "ecclesial" approach, and it is represented by Augustine (354-430AD)
    - This view... begin(s) from faith in the Incarnation as Christ's espousal of human nature to the point of being "one flesh." The Church is the ongoing sacrament of the Incarnation, the efficacious presence (to use later language) of the "spousal" love by which Christ the Word became Incarnate.
    - We are configured to this love by "incorporation" into Christ's Body, the Church, where we, as members of the Church, experience over a lifetime the purifying power of the self-giving Love to which we are configured by baptism. We are slowly being transformed from selfishness to charity.
    - Christian marriage builds on the natural community of husband and wife, predicated on sexual difference for the purpose of procreation, and transforms it into an ecclesial community (a "domestic church,"...) in which the spousal love of Christ for the Church is authentically both represented and encountered...

