

INTER-FAITH MARRIAGES (1972)

- (1) The Minister should discuss fully with the parties the religious, domestic and social implications of a marriage between a Christian and a member of another religion.
- (2) The normal practice should be to supplement a ceremony in the Register Office by prayers in the home. Such prayers should not take the form of the new Service of Blessing. This practice accords with that of most overseas Churches in countries from which members of other faiths have come. (Any suggestions that the new Service of Blessing creates less difficulty for such a 'mixed marriage' than the new Marriage Service is ruled out on the grounds that the Christian content of the two services is identical.)
- (3) None the less it is recognised that the result of the pastoral counselling involved in (1) may be that both parties desire the marriage service. In this event, the following conditions are suggested:
 - (a) The non-Christian partner respects the Christian convictions of the other partner and his/her right both to practise the Christian faith and to seek to bring up any children of the marriage in this faith.
 - (b) The non-Christian partner, having read the Service, has expressed willingness to take part in it.
 - (c) Nothing should be *added* to the structure of the Service.
 - (d) The *omissions* in the service should be minimal, and have regard only to what the non-Christian partner cannot say in good conscience.

This might involve the following omissions:

The New Marriage Service

7: the final words ('in the name of . . . Holy Spirit'.)

The New Service of Blessing

6: (middle) the first phrase ('In the name of . . . Holy Spirit') and the word 'Christian' in the second line.

The 1936 Order for Matrimony

(At the giving of the Ring, if the person giving the Ring is not a Christian) the words 'in the Name . . . Holy Ghost'.

(Agenda 1972, pp. 284f)

The Conference of 2000 adopted a further report on this matter (see Volume 2, pp. 451-453).