



Pauline Privilege: A Pastoral concern in the South African Catholic Church

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Abstract

Pauline's privilege is the focus of the article. A Roman Catholic church instrument for resolving marriage problems by dissolving marriages between two people who were not baptized at the time of the marriage. The failures of Pauline privilege are investigated and described in this article, as well as how these failures have become a pastoral problem in South Africa. It provides some solutions that the Catholic Church in other countries can use. The methodology of textual analysis of marriage pastoral care was used in this article, and it was based on Saint Paul's first letter to the Corinthians. Dissolving non-Christian marriages, for example, undermines the church's authority about marital permanence. Diverse generations have practiced natural marriage as validly ordained by God. However, dismissing its natural validity is illogical. Remarrying someone whose marriage has not been dissolved or annulled under civil law is dangerously close to undermining the state's recognition of marriage. By acting religiously on behalf of the church, refusing to recognize the validity of marriage, as opposed to licit, civil marriages – which date back to a time when all marriages in Christian countries were religious marriages – the church is challenging its own fundamental theological view of marriage. South Africa is a country where state-sanctioned religion is no longer the norm; however, these various accretions have created problems that must be addressed. The study is based upon scriptural and Canonical texts aimed at preserving the sacrament of marriage. The central question are inter-alia, how does the local church address Pauline's privilege to improve Christian marriage in South Africa and what are the issues with Pauline privilege, and possible solutions? The purpose of this article is also to explain Pauline privilege as a pastoral concern in Corinth by exposing both its success and limitations.

Keywords: Pauline, privilege, pastoral, concern, South Africa.

Introduction

Pauline's privilege is the subject of this article. Marriage and family pastoral care is entrusted to the Roman Catholic Church (hereafter known as the church). An instrument that permits the dissolution of a marriage between two people who were not baptized at the time of the marriage (Mannion, 2014). In the context of South Africa, it is a pastoral concern. The article examines and describes Pauline privilege failures, as well as how they have harmed pastoral care ministry, promoted psychological torture of dismissed women/men, dismissed valid natural marriage, terminated valid civil marriage, and weakened church authority.

To address some of these issues, the South African local Catholic Church promotes and employs collaboration between the church, government, and traditional leaders. Local churches, civil authorities, and customary marriage officers frequently represent them.



The Council of Trent defined Catholic doctrine on the sacrament of marriage, “The first parent of the human race, under the influence of the Divine Spirit, pronounced the bond of Matrimony perpetual and indissoluble...” (Smith & DeLigney, 1884). If a non-believing party in a marriage approves of living with the believer in peace, then they should endure in the state of matrimony. However, if the non-believing party does not agree to live in peace, then the believing party can be released from the bond of what is a non-sacramental marriage and is then of course free to remarry someone else. If the non-believing partner approves, but then acts contrary to this by abusing the Christian religion, and also then tempts the Christian to unfaithfulness, or prevents the children from being raised in Christian faith, or commits a mortal sin, then the latter partner retains the right to continue to a new marriage if so desired (Code of Canon Law, n. 1146). Nicolaides (2015) highlights the relative, perspectival and contextual aspects of marriage as a deeply spiritual sacrament and thus uncovers or deconstruct the ambiguities of modernity as it impacts on the sacrament which is what this article partly does as well. Canon 1141 states that “A marriage that is *ratum et consummatum* can be dissolved by no human power and by no cause, except death.” Primetshofer (2011) states “The Pauline privilege, today governed by canons 1143–1150 of CIC/1983, is the canonical implementation of the procedure leading to dissolution of a (valid) marriage (Divorce) between two non-Christians, in the course of which one of the spouses receives baptism. The biblical basis of the Pauline privilege is 1 Corinthians 7:12–15. The marriage is dissolved by a new marriage entered into by the baptized party if the unbaptized party departs or, upon being asked, is not prepared to continue”. Peters (2018) informs us that: “The Church regards one kind of marriage, namely marriage between two baptized parties that has been consummated, as being not just “intrinsically indissoluble” (like all marriages) but also as “extrinsically indissoluble”, that is, she holds that no power on earth (not the parties, certainly not the State, not even the Church herself) can dissolve them. Only death ends such marriages.”

Invalid Marriages

The Church understands that human beings are all weak and very often make serious mistakes. Therefore the Church recognizes the human frailty and differentiates between binding and unacceptable marriages. We also need to note that the principal point for moral regeneration is the family founded on solid marriage. It is thus within the context of the African family that there is at least some constancy and commitment.

Often marriages are invalid due to a number of impediments to marriage which are not disclosed at the time of marriage but in fact appear only after. Church Canon Law specifies that a number of impediments, make marriages invalid and that in such cases the Church may nullify the marriage between the spouses (Canon 1073). Some examples include the following from Canons 1083 to 1094 (O’Connel, 1958):

When one is of insufficient age (minimum 16 years for men and 14 years for women); When there is perpetual impotence of either party dating from before the marriage. This is purely based upon the inability to perform the marital act, and does not include the problem of sterility; when a previous valid marriage exists, which has not yet been dissolved; when one partner is an unbaptized person and one is baptized in or has converted to the Catholic faith; clerics or those who have taken solemn vows may not be married; when a party has been abducted and then forced into marrying; when there has been adultery by a promise to marry or an attempt at a civil marriage; adultery accompanied by the murder of the lawful spouse; mutual cooperation in the murder of the lawful spouse; a blood relationship exists between husband and wife’s blood relatives in the direct line (through second cousins); there is affinity between a husband and wife’s blood relatives; a relationship resembling affinity arises from an invalid marriage or disreputable



concubinage through the first cousins; if there is a spiritual relationship arising from baptism, this will invalidate the marriage of the baptized person with his or her sponsor or minister of the sacrament; or if there is a legal relationship such as by adoption, which would invalidate the marriage by the civil law code.

In African thinking such notions may erode a number of African values and what are considered to be good ethical norms. Africans are inherently religious beings and have a sense of interconnectedness in a communal view. The Christian viewpoint is that a family founded on marriage has a specific role to play in the development of children and thus in society.

Dissolving Marriages and Pauline Privilege

If any of these conditions are satisfied, an original marriage may be dissolved by the Church and the Christian party is then allowed to enter into marriage with another Christian or even a non-baptized person. The Pauline Privilege is still used in the Roman Catholic Church's canonical processes today. As in the Roman Catholic Church, the Orthodox Church also believes that in the Mystery of Marriage, the spouses are given an prospect to become one spirit and one flesh, in a way which no human love can deliver by itself and thus impediments are problematic (Nicolaidis, 2015). Pope John Paul II (1981) emphasized in the Apostolic Exhortation *Familiaris Consortio* that marriage is a sacrament: "spouses are bound to one another in the most profoundly indissoluble manner."

In many of these cases, or in the case of an unconsummated marriage, the Church can find that the marriage is invalid or null. In a finding of nullity, the marital bond can be dissolved, or annulled, indicating that the marriage was not valid and therefore not binding in any event. To address some of these types of issues, the South African local Catholic Church promotes and employs collaboration between the church, government, and traditional leaders. Local churches, civil authorities, and customary marriage officers frequently represent them.

The textual analysis methodology is used in this article. The pastoral concern of Saint Paul's first epistles to the Corinthians is to shed light on some of these points, especially when he says:

For the married, I have something to say, and this is not from me but from the Lord: a wife must not leave her husband – or if she does leave him, she must either remain unmarried or else make it up with her husband – nor must a husband send his wife away. The rest is from me and not from the Lord. If a brother has a wife who is an unbeliever, and she is content to live with him, he must not send her away, and if a woman has an unbeliever for her husband, and he is content to live with her, she must not leave him. This is because the unbelieving husband is made one with the saint through his wife, and the unbelieving wife is made one with the saint through her husband. If this were not so, your children would be unclean, whereas, in fact, they are holy. However, if the unbelieving partner does not consent, they may separate, in these circumstances, the brother or sister is not tied. God has called you to a life of peace. If you are a wife, it may be your part to save your husband for all you know, if a husband, for all your knowledge, it may be your part to save your wife (1 Cor 7: 10 - 15).



Pauline's privilege is derived from this text. This text is interpreted by the Roman Catholic church as permission for marriage dissolution (cf. Canon 1143, 1147 of 1983), which can be handled at the diocesan level. This regulation of Saint Paul's marriage to canon lawyers appears to be more of a problem generator than a solution. Dissolving non-Christian marriages, for example, undermines the church's authority about marital permanence. Different generations have practiced natural marriage as validly ordained by God, thanks to the memorial. However, dismissing its natural validity is illogical. Remarrying someone whose marriage has not been dissolved or annulled under civil law is dangerously close to undermining the state's recognition of marriage. Paul's teaching on divorce was introduced to address a grave pastoral problem in the Church in Corinth where problems seemingly developed in some marriages between those who were believers and the unbelievers. Consequently, in cases where the unbaptized spouse left the newly baptized spouse, Paul allowed the latter to enter into a new marriage (Gantley, 2004). This regulation of Saint Paul's marriage to canon lawyers appears to be more of a problem generator than a solution. Dissolving non-Christian marriages, for example, undermines the church's authority about marital permanence. Different generations have practiced natural marriage as validly ordained by God, thanks to the memorial. However, dismissing its natural validity is illogical. Remarrying someone whose marriage has not been dissolved or annulled under civil law is dangerously close to undermining the state's recognition of marriage.

By acting religiously on behalf of the church, refusing to recognize the validity of marriage, as opposed to licit, civil marriages – which date back to a time when all marriages in Christian countries were religious marriages – the church is contradicting its own fundamental theological view of marriage. South Africa is a country where state-sanctioned religion is no longer the norm; however, these various accretions have created problems that must be addressed. This is based upon scriptural and Canonical texts aimed at preserving the sacrament of marriage.

The central question is: how does the local church address Pauline's privilege to improve Christian marriage in South Africa? What are the issues with Pauline privilege, and what are the solutions? What is the source of this issue? How has it been pastorally resolved, and by whom? The purpose of this article is to explain Pauline privilege as a pastoral concern in Corinth by exposing both success and limitations, with a greater emphasis on the latter. To demonstrate that this privilege, in various ways, aims to promote marriage as a sacrament. This will be accomplished by demonstrating the universal Roman Catholic church's claim to Pauline privilege. The article's main goal is to investigate and describe how the local church in South Africa deals with Pauline privilege by re-enforcing it for problem-solving.

The methodology used to answer the questions and achieve the goals and objectives was a critical textual analysis based on Saint Paul's first epistles to the Corinthians, as mentioned above, and its parallels - canon 1143, 1147 of the Roman Catholic Church of 1983. The article is a good textual review that doesn't just report on the related text or literature. It also assesses, organizes, and synthesizes the work of others. This isn't just about reading about other people's work; it's also about critically evaluating their methods and conclusions. It never accepts other people's conclusions at face value; instead, it assesses whether their conclusions are supported by the data. This methodology is an excellent match for the article's theme.

Theoretical framework

The theory of marriage, which refers to "the formal union of a man and a woman by which "they become husband and wife," shaped this article the most (Soanes, 2008:551). This definition is consistent with the church's view of marriage as a covenant between a man and a woman to form



a lifelong partnership (Nicolaidis, 2003). Marriage is designed for the well-being of the spouses to facilitate procreation and responsible child-rearing. Marriage is an inextricable link between two people, a conjugal union. "Marriage when worthily received becomes an instrument or means of transmission of Divine Grace. Through the action of the Sacraments, God's salvific power completes in man the process of sanctification. This is accomplished in all couples who are truly faithful by the Grace and power of the Holy Spirit" (Papandreou & Nicolaidis, 2018).

It's a way of expressing your love until you die. Marriage is a union that establishes equality between a man and a woman to maintain the common good. It is a responsibility that entails taking care of others. It is a sacrament (Canon 1055 1) in the Church between a baptized man and woman that is commonly referred to as "matrimony" (CCC 1601; page:887) to denote Christian marriage. It refers to two married couples' loving relationship as a visible sign of Christ's love for the church (SACBC, 2013:1). When there is a binding Christian marriage performed without impediment this cannot be dissolved or annulled because: "The marriage bond has been established by God Himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved" (Catechism of the Catholic Church, 1994).

Buthelezi (2021) tells us that "The Roman Catholic Church's doctrine of the indissolubility of marriage emanated from the Council of Trent, which resolved that the marriage bond cannot be broken either by the withdrawal of consent of the married spouses or by civil authorities. The Roman Catholic Church's magisterium and the 1983 Code of Canon Law of the Latin Church confirm the teaching of Trent. It also sees marriage as a sacrament that is a symbol of the mutually faithful covenant relationship between Christ and the church." In many African societies, prior to Christianity arriving, the criteria for the validity of marriage were initially determined by customary practice and not statute law. However this changed so that what was originally valid and legitimate in each society from an indigenous perspective changed and customary marriage began to be viewed as invalid and illegal (Ngundu, n.d.). The Christian customary marriage ceremony approach to African Christian marriage-making in African society has several advantages given that maintaining customary marriage as the essence of a valid and legitimate marriage in African society, also allows it to take seriously the importance and meaning of divine blessing, and the state's laws on marriage by connecting the church minister with the village milieu where most customary marriages are contracted (Ngundu, n.d.). There are some contradicting ideas of marriage as being communitarian and polygamous in Africa while in Christianity idea of monogamy of marriage has fashioned a series of disagreements in modern Africans, churches, and societies (Twene, 2019).

From a Christian perspective, Marriage is the first human social institution, and it is based on the creator's plan, which created men and women in the divine image. As the book of Genesis confirms: "It is not good for the man to be alone. I will make a suitable partner for him God created man in his image ... male and female he created them ... blessed them saying to them 'be fertile and multiply; fill the earth and subdue it'" (Genesis 1:27-28).

It is thus the creator's sympathy for a miserable creature, man/woman. "What God has united, man must not divide," (Matthew 19:6, Mark 10:9). It is self-giving that is both stable and unrestricted. This marriage theory should not be confused with a "marriage of convenience," which refers to marriage for practical reasons, "marriageable," which refers to marriage suitability, or "married," which refers to being joined in marriage (Soanes, 2008:551).

Pauline privilege, which is derived from two English words, Pauline privilege, is a complement to the Marriage theory. The first is a biblical name that refers to the Apostle Paul. When it comes to



honour, the latter is true. The honour bestowed by Saint Paul on baptized people is known as Pauline privilege. As a result, the marital theory in terms of the term "Pauline privilege" refers to the right to dissolve an unbaptized couple's marriage bond after one of them is baptized. Natural, civil, and customary valid marriages are no longer the norm in the context of this article. The Council of Trent 1563 CE declared that according to Genesis 2:23–24 Adam had pronounced marriage as being an indissoluble and a everlasting bond and it reiterated the biblical teaching that a spouse could not break the bond of marriage but rather that it could only be dissolved on the grounds of infidelity by one of the spouses (Olsen, 1971).

Additions to the church's family theology are designed to address problems that have arisen at various times in the past. Its main goal is to protect marriage as a church institution while remaining silent on the root of the problem. The situation necessitates a thorough examination of the marriage pastoral care ministry to demonstrate how the local church was able to resolve the issue.

Reflection

The conflict between baptized and non-baptized couples in the Corinthian community caused Pauline's privilege. Saint Paul felt compelled to assist them in resolving this issue by writing them a letter that allows the two validly natural married couples to "separate" (1Cor 7:15). This can be interpreted as a temporary or permanent break from living together as a couple. However, according to the Church, this is dissolved in favour of the faith of the party who received baptism (Canon 11431).

It's a matter of pastoral care. Before this separation can take place, certain conditions must be met: If one partner is baptized and the other is not, the non-baptized partner must not consent. The non-baptized party is said to have left because they did not want to coexist peacefully with the baptized party or offend the creator. If the non-baptized party consented but the baptized party wishes to separate after baptism, the baptized party must give the non-baptized party reasonable grounds to leave (Canon 1143 2). In the Petrine privilege (the privilege of the faith or favour of the faith), offers grounds recognized in Catholic canon law which consents to the dissolution by the Pope of a lawful natural marriage between a baptized and a non-baptized person for the sake of the salvation of the soul of somebody who is consequently permitted to marry.

Pauline Privilege is a result of Christ Jesus' influence, particularly Saint Paul's phrase "this is not from me, but from the Lord," which reveals several parallel texts of Jesus' marriage teaching (Matthew 5:32; Matthew 19:9, Luke 16:18; Mark 10:11). Saint Paul's approach to unity in a marriage involving both baptized and non-baptized partners, however, differs from Christ's. He was a strong supporter of Christ, and it is in his letter that he refers to baptized children as "holy" and others as "brother or sister" who should not be tied. He was certain that God had called them to a peaceful life (1 Corinthians 7: 12 - 14). It means that relying solely on Pauline privilege to solve all a marriage's problems is akin to suffocating the marriage pastoral care ministry.

The popes as successors of Peter, known as Petrine privilege, also reward Pauline privilege by the problem marriage between a baptized and a non-baptized person in the church. It dissolves marriage between two non-baptized people for one of them to enter a sacramental marriage after converting to Christianity. The privilege of the faith, or favour of the faith, is known as Petrine privilege. It has a biblical precedent in which Jews put non-Jewish wives away (as recounted in Ezra 10:1-14), but the text is rarely cited but the text is rarely cited (Noller, n.d.). The Petrine privilege allows the pope to dissolve a valid natural marriage between the baptized and



non-baptized for the sake of the baptized in Catholic canon law. A "Favor of the faith" applies to a valid natural marriage and baptism is obligatory for valid reception of the other sacraments. Thus where either the man or woman is not baptized, there is no sacrament possible. A natural valid marriage, confirmed (*non ratum*) and can be dissolved for the sake of the higher good of an individual's faith (Arlington Diocese, 2014). In fact "even after a separation, the non-baptized party receives baptism, the marriage becomes sacramental and the "favor of the faith" no longer applies. However, if the husband and wife do not have marital intercourse after both become baptized persons, a marriage therefore confirmed but not consummated (*ratum sed non consummatum*) can still, for a fair reason, be dissolved..." (Canon 1142).

The Pauline Privilege does not apply to a Christian who has married a non-Christian. In such cases, a natural still marriage exists and can be dissolved when a just cause exists. The Petrine Privilege is called as such because it is reserved for the Holy See, so only Rome as such, can grant it (Noller, n.d.) Pauline privilege has had the drawback of leaving many pastoral issues unresolved. For example, consider the issue of unconsummated marriage, also known as polygamy, in which a non-baptized man has several non-baptized wives and has been baptized in the church, particularly when it is difficult for him to stay with the first of the wives. A non-baptized woman who has a few non-baptized husbands at the same time faces the same problem.

The universal church was instrumental in resolving some of these pastoral issues. One of these options is a mixed marriage (Canon 11482), which allows baptized and non-baptized people to marry legally without prejudice. In South Africa, the complementary action is the contribution of the local church. In addition, certain conditions must be met before the Roman Catholic church will bless a marriage between a man and a woman. The couple's marriage is first made a civil marriage by being married in front of a marriage officer in the Home Affairs Department, where they will receive a civil marriage certificate. They go through a Christian marriage preparation, which includes the three sacraments of initiation (Baptism, Confirmation, and taking the Holy Eucharist), with marriage as the culmination. In fact the Holy Eucharist is vital as it is the place where people "meet the self-sacrificing Jesus as God and where, through this meeting, they encounter their own human life" as couples (Nicolaidis, 2014; 2021).

In South Africa, certain conditions must be met before the Roman Catholic church will bless a marriage between a man and a woman. The two couples' marriage is first made a civil marriage by being married in front of a marriage officer in the home affairs department, where they will receive a civil marriage certificate. They go through Christian marriage preparation, which includes the three sacraments of initiation (Baptism, confirmation, and Eucharist), with marriage as the culmination. Before a civil marriage, the couple must have completed the key issues of a customary marriage, such as paying the bride-wealth, known as *Lobola* in Northern Sotho, and following "customary law," which refers to "the customs and usages traditionally observed among the indigenous African peoples of South Africa and which form part of those peoples' culture" (Heaton & Kruger, 2015:217). Each partner brings a witness from his or her side to the couple's civil marriage celebration; the two witnesses are witnesses of the customary marriage. The two witnesses sign as their witnesses on the marriage certificate presented to the civil marriage authority.

This means that in South Africa, collaboration is the method for resolving the problem of Pauline privilege. Alternatively, a method in which the local church recognizes civil and customary authorities as steppingstones to the Christian marriage celebration. The sacramental marriage can coexist peacefully with civil marriage and customary marriage using this method. South African common law and legislation govern the three marriages. But not at the expense of the



religious law system that governs the celebration of sacramental marriage. Many Catholic religious officials now relish the opportunity to apply for an appointment as marriage officers under the Marriage Act. Religious leaders from the Muslim and Hindu faiths, however, are not included. Their weddings are solemnized religious weddings. Civil and traditional authorities are not included (Liber Matrimoniorum, 1953, B.m.D 3 Union, 1951). By entering a legally recognized sacramental marriage, civil legal couples live together. In South Africa, civil marriages are monogamous, meaning that only people of the same gender can marry.

Civil marriages are ... monogamous and may only be entered into by persons of the opposite sex. Civil marriages are governed by the common law and various Acts ..., until 2000, the only marital relationship which was fully recognized by South African law (Heaton & Kruger, 2015:3).

In both sacramental and civil marriages, the collaboration method is based on engagement (or a promise to marry). A marriage contract is a contract between a man and a woman to marry each other. It takes place on a specific or determinable date and is concluded through an offer and acceptance process. Proxy marriages are also permitted, especially when one party is absent, and the parties' consent is given by a representative. The engagement's parties can act. The parties can enter a sacramental or civil marriage with each other at the time of the engagement. They're not married, they're not close relatives, and they're in the forbidden degrees of relationship. They are all over the age of puberty. These are the sexes who are the opposites. The engagement is for them to marry each other at some point in the future. The wedding date has been set. It is a mutual obligation to marry on that date. This date can be changed if both parties agree. If no firm date for the wedding was set at the time of the engagement, the couple will decide on one later. Because the engagement is a commitment to marry, the couple must be faithful to one another.

Discussion

Pastoral guidelines are desperately needed. Without any help, the South African bishops will be unable to solve the problem raised by Pauline privilege, which involves marriage theology and pastoral concern issues of a great magnitude.

Pastoral care

A sacramental marriage is the goal of Pauline privilege. The marriage of a baptized man and woman. The goal is to avoid polygamous marriage and cohabitation, which is aided by the Petrine privilege. Indirectly, to bring about unity, peace, and justice between men and women, as well as between God and them. Avoiding divorce and prostitution are examples of this. However, to address some of the issues that arise when a non-baptized man has more than one non-baptized woman as his natural wife. After he is baptized in the Catholic Church, that is. He has the option of keeping one of them as his lawful wife and dismissing the others, with the caveat that staying with the first natural married wife must be difficult. The same is true for a non-baptized woman who has more than one non-baptized husband at the same time (Canon 1148 1).

Here is the dilemma that the church's pastors must face when deciding between natural and sacramental valid marriage. They agree to follow the same rules as institutions that support marriage by opting for natural marriage. They hope to promote the church's uniqueness by opting for a religious marriage. They are exposing their confusion by embracing both. It is not an easy task because the church already believes in marriage as a divinely ordained institution. It is a



marriage between a man and a woman that is monogamous. Muslims, cultural traditionalists, and Buddhists are unaware of this sacrament. The mother church has never excluded non-baptized people from sacramental marriage (Paul VI's *Nostra Aetate*, 1965). Therefore, its members should have a strong foundation for defending the mother church. It aspires to include people from all walks of life. Pastors have a responsibility to emphasize monogamous marriage without going into detail because it is practiced by many Muslims, cultural traditionalists, and Buddhists in addition to Catholics. Since monogamous marriage, no culture has and will ever oppose the Catholic church. The catholic church, on the other hand, claims that its members must be ready to defend it against false accusations, particularly those based on its teaching in this regard.

Christian and customary married African men proclaim that the variance in marriage is a matter of the means by which a person gets married since marriage is largely ordained by God and has its essential principles. Both culture and religion "should value marriage as a first institution in the society because out of it comes the survival of the society" (Twene, 2019). Marriage is a contract that is based on mutual self-giving by the spouses and it is not only a legal contract, but a sever covenantal relationship between the spouses. Catholic sacramentology teaches that each of the sacraments are signs of an applied nature and a covenant which is brought about by the permission of the couples and marriage preparation becomes an crucial ministry for priests and pastoral helpers, because these are clarified to the couple at these encounters (Mcunu, 2012). The sacrament of marriage brings to its recipients sanctifying grace which enables them to carry out the duties and obligations of their state of life. The Church understands that it needs to strengthen the families founded on the sacrament of holy marriage and it also needs to take care of broken families (Mcunu, 2012).

The laity must find a way of solving some of the problems in support of the pastors that have not been resolved by Pauline privileges such as psychological torture of the dismissed women and men. Some people may become enraged or commit suicide because of being dismissed. This is when Pauline's privileges are concretized, especially for women who truly love their husbands. Polygamous marriage and divorce are frowned upon by the church. As a result, it is critical for church members to look for ways to help the church avoid being accused of encouraging polygamy. It's crucial as the church minister continues to bless a woman or a man whose first natural marriage has been annulled. Christians can do the same thing. Similarly, Christians can seek a way to avoid divorce without ignoring Christ, who is Saint Paul's role model. Believers must look for ways to avoid being blamed for inconsistencies, especially as the church continues to dissolve natural marriages in favour of sacramental marriages.

"Everyone who divorces his wife, except in the case of fornication, makes her an adulteress; and anyone who marries a divorced woman commits adultery," according to Christ's pastoral care ministry (Matthew 5: 32; 19:9). Members of the church must exercise extra caution; Pauline privilege must have begun here. This text could be interpreted to mean that marrying a woman or a man who has been dismissed from another woman or man is either adultery or not. It all depends on how a person interprets the concepts of "marriage" and "fornication." Fornication comes from the word to – fornicate, which refers to, formal or humorous having sexual intercourse with someone one is not married to (Soanes, 2008:351). Anyone can agree with this article based on the above definitions that the actions proposed by the Pauline privilege are not fornication. Divorce and adultery are also committed by a man who marries his second or third wife instead of his first wife, and vice versa. "The man who divorces his wife and marries another is guilty of adultery against her," Christ says. And if a woman divorces her husband and marries someone else, she is also committing adultery" (Luke 16:18; Mark 10:11). It's crucial to understand what kind of marriage(s) Christ, Saint Paul, and the church are talking about. Is it a natural marriage, a



sacramental marriage, a civil marriage, or a cultural marriage? This aids in determining Pauline privilege's strengths and weaknesses.

Pauline privilege

Pauline's privilege is deeply rooted in Christian theology, despite its limitations. It brings the church closer to Christ and God, the creator. Marriage as a sacrament is its top priority. As a result, the natural couple's relationship with each other and with Christ has been elevated to the level of a sacrament. Christ's love for the church is manifested through the married partner. Couples become a sacrament – the body of Christ – through sacramental marriage. It is God, not they, who has brought them together. providence. This is reflected in the wedding feast of Cana, where Christ's first sign was given. According to the book of Genesis, marriage is God's first gift to mankind. Wine is an important part of social interaction. Despite its flaws, Pauline's privilege is deeply rooted in Christian theology. It draws the church closer to Christ and to the creator, God. Its focus is on marriage as a sacrament. As a result, the relationship between the natural couple and Christ has been elevated to the status of a sacrament. Christ expresses his love for the church through his married partner. When a couple marries in a sacramental wedding, they become a sacrament – the body of Christ. God brought them together, not by their own efforts. providence. The wedding feast of Cana, where Christ made his first sign, exemplifies this.

Marriage is God's faithfulness and mercy shown to those who have broken the eternal covenant of love (Isaiah 62:4-5). Saint Paul's understanding of marriage is captured in the church's teaching on marriage:

...covenant, by which a man and a woman established between themselves a partnership of their whole life, and which of its own very nature is ordered to the wellbeing of the spouses and to the procreation and upbringing of children, has, between the baptized been raised by Christ the Lord to the dignity of a sacrament (Canon 1055 §1).

Marriage is a vocation as a sacrament. It enables married couples to stay rooted in Christ and reflect on his life daily. It has an impact on church life because, in South Africa, church marriages are usually performed after a period of cohabitation. With children already in tow, it's not going to be easy. This pattern is followed by some of these cohabiting couples. Others end their relationship and begin a new one. Because there are many one-parent families that may or may not have originated from proper marriage, it may be true that the spouses' close relationship leads to responsible child-rearing. Many of these relatives profess to be Christians. In terms of childcare, they have a working relationship with the church. This is an important social issue requiring some careful reflection and new lines of operation. In terms of Canon 1150 of the 1983 Code of Canon Law, the privilege of the faith "possesses the favour of law" (Orsy, 1988). Thus, where possible that the privilege is appropriate, and the law favours it.

Conclusion

In this article, Pauline's privilege was investigated and described in the context of South Africa. It was the textual analysis of the pastoral care for the family. The privilege allowed the dissolution of a marriage between two people who had not been baptized at the time of the marriage. As a result, the church's authority is weakened by psychological torture for the dismissed women and men, as well as the dismissal of valid natural marriages and the termination of valid civil marriages. The main source of contention was a conflict between baptized and non-baptized couples in the Corinthian community. A collaboration between the church and civil authority on



the notion of customary marriage is critical. There have been numerous objections to customary marriages based mainly on the polygamy issue which is at odds with the Christian view of marriage which only supports monogamy. The problem is that native peoples were subject to other codes of law in South Africa and not only their indigenous one. However African customary law was functional in cases regarding indigenous Africans, and not the general law that was valid for other citizens of the country. This of course raised the interrogation of the proper place of customary law in South Africa.

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