

Church of Jesus Christ Oak Grove Restoration Branch Policy Regarding Marriage (Adopted 2-23-14)

The Meaning of Marriage

The Church of Jesus Christ Oak Grove Restoration Branch (OGRB) believes that, “Marriage is a condition of life between the sexes instituted by God at the creation of man, in which two individuals, man and woman, enter into an agreement to abide with each other for the purpose of companionship, mental, moral, and social, and for the purposes of procreation, named in the word as multiplying and replenishing, that “the earth might answer the end of its creation and be filled with the measure of man. This condition of life known as the domestic or marriage relation should not be entered into hastily, nor without due consideration upon the part of those being parties to it; and in all cases it should be understood that the covenant of marriage was to bind those entering into it for life.” General Conference Resolution (GCR) No. 412 – Adopted April 11, 1896)

Marriage within the church is considered to be a sacrament. We believe that the, “the act and state of marriage have their origins in the scriptures as being instituted by God.” The following scriptures guide our understanding of the sacramental character of marriage:

Genesis 2:23-24, 30-31 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; Wherefore, I will make an help meet for him... Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Mark 10:6-7 But from the beginning of the creation, God made them male and female. For this cause shall a man leave his father, and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain but one flesh; what therefore God hath joined together, let not man put asunder. (Also- Matthew 19:4-6)

Doctrine & Covenants 49:3a-c And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.

Guidance on Marriage to the Church - Doctrine & Covenants 111

Section 111 has guided the Church’s understanding of marriage since August 17, 1835 and is the foundation upon which OGRB basis its beliefs and practices on marriage.

Intro SECTION 111 This section on marriage is not a revelation. It was prepared while the Book of Doctrine and Covenants was being compiled and was read by W. W. Phelps at the general assembly of August 17, 1835. It was adopted unanimously by that assembly as part of the Book of Doctrine and Covenants. It has been retained in every edition of the book published by the Reorganization, and the church knows no other law of marriage than that which is set forth here.

1a-d According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

2a-d Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal

objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?" And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen."

3 The clerk of every church should keep a record of all marriages solemnized in his branch.

4a-b All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled.* Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.

*(We recognize legal contracts (civil or other) as valid, only as they are consistent with our understanding and belief that God ordained marriage to be between "one man" and "one woman")

Further Guidance on Marriage to the Church

Church History 3 30:576 -"We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God."

GCR 1034-Marriage, Divorce, and Remarriage - Adopted April 6, 1962 offers further guidance:

1. Marriage is ordained of God: "Marriage is ordained of God unto man" (Doctrine and Covenants 49:3 a).

2. Divinely approved purposes of marriage are mutual companionship, procreation within families, and mutual fulfillment: "It is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made" (Doctrine and Covenants 49:3; see also Genesis 2:27-30; Ephesians 5:31; Doctrine and Covenants III: 2 b) .

3. Marriage is intended to be a life-long covenant between one man and one woman. In the event of the death of either spouse, the other is at liberty to marry again: "One man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again" (Doctrine and Covenants 111:4 b; see also Matthew 19:5-8).

4. Marriage should be entered into soberly, worthily, and after mature consideration. Members of the church should marry only such persons as realize the sacramental nature of the marriage covenant and are willing to abide by its necessary conditions as well as to enjoy its rewards (see G.CR. 972).

5. God is concerned in every marriage. Marriages should therefore be solemnized with dignity in a setting conducive to worship. To this end, simplicity, propriety, and frugality in the service and its appointments are advised. Civil marriages, though legally acceptable, recognize only the civil significance of the compact and so tend to minimize the spiritual values involved. In order to preserve the sacramental nature of marriage in countries where civil marriages are required by law, a second ceremony is encouraged. This ceremony is to be conducted by authorized priesthood in the recommended worshipful setting.

6. Members of the Melchisedec priesthood or priests of the Aaronic order may solemnize marriages when so permitted civil law (Doctrine and Covenants 111: 1 b, c). Officiating ministers should require that they be given sufficient time by the parties seeking their services to enable them to make such investigation and to give such instruction and counsel as they deem helpful in maintaining the sacramental nature of the marriage covenant and of the marriage itself.