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## The status of Messianic Jews on mixed marriage in the canonical legal order and its canonical implications

Status Żydów Mesjanistycznych w przedmiocie małżeństw mieszanych  
w kanonicznym porządku prawnym i jego kanoniczne implikacje

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**Abstract:** In the presented study, the subject of the Author's attention became the question of the status of Messianic Jews in the subject of mixed marriages in the canonical legal order. Examining the doctrine of the messianic Jewish community, the author showed that it is characterized by syncretism, containing both Judaic and Christian elements, among which faith in Jesus Christ as the Messiah becomes essential. Looking at this doctrine through the prism of the regulations concerning mixed marriages in the canonical law (can. 1086, 1125 CIC/83), he proved that the status of the other party is not determined by faith in Christ, but by baptism; this sacrament is not received among Messianic Jews. Therefore, they should be treated as unbaptized. As a result, they fall under the obstacle of the diversity of religions (can. 1086 CIC/83).

In addition, the Author pointed out that a large part of the members of this community are gentiles of Christian provenance, and therefore they should be treated as baptized; they therefore fall under the obstacle of a different religion (can. 1125 CIC/83).

**Keywords:** Messianic Jews, Catholic, mixed marriages, impediment of religion difference, impediment of confession difference

**Streszczenie:** W zaprezentowanym opracowaniu przedmiotem uwagi Autora stała się kwestia statusu Żydów Mesjanistycznych w przedmiocie małżeństw mieszanych w kanonicznym porządku prawnym. Badając doktrynę wspólnoty Żydów Mesjanistycznych Autor wykazał, iż charakteryzuje się ona synkretyzmem, zawierając zarówno elementy judaistyczne, jak i chrześcijańskie, wśród których istotną staje się wiara w Jezusa Chrystusa jako Mesjasza. Patrząc na tę doktrynę przez pryzmat regulacji dotyczących małżeństw mieszanych w prawie kanonicznym (kan. 1086, 1125 KPK/83) dowiódł, iż o statusie drugiej strony nie decyduje wiara w Chrystusa, ale przyjęty chrzest; tego sakramentu nie przyjmuje się natomiast u Żydów Mesjanistycznych. Stąd też traktować ich należy jako nieochrzczonych. W efekcie podpadają oni pod przeszkodę różności religii (kan. 1086 KPK/83). Oprócz tego Autor wskazał, iż pokaźna część członków tej wspólnoty jest nie-Żydami, o proweniencji chrześcijańskiej, dlatego też należy ich traktować jako ochrzczonych; podpadają więc oni pod przeszkodę odmiennego wyznania (kan. 1125 KPK/83).

**Słowa kluczowe:** Żydzi Mesjanistyczni, katolik, małżeństwo mieszane, przeszkoda różności religii, przeszkoda odmiennego wyznania

**Content:** Introduction. 1. The Genesis of the Messianic Jewish Community and its Doctrine. 2. The Relations of Messianic Jews with the Catholic Church. 3. Right of return. 4. The problem of mixed marriages among Messianic Jews. 5. Mixed marriage of a Messianic Jew with Catholic (can. 1086, 1124 CIC/83). Conclusion.

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## Introduction

In a globalized world, mixed marriages are commonplace. The issue of obstacles to the diversity of religions (can. 1086 § 1-3 CIC/83) and different religions (can. 1124-1125 CIC/83) has been studied and described in detail in canonistic Polish and world literature. Despite this situation, however, it seems that there are still areas not explored; the question of the marriages of Catholics with members of the Messianic Jewish Community, based on a specific doctrine, should be considered as such.

From the sociological point of view, Messianic Jews are a small community. Their larger concentrations can be found in the United States and Western Europe; in Poland they are a small handful of followers, which from the Polish perspective is an almost imperceptible community. Interestingly, in the Polish Statistical Yearbook in the chapter devoted to religions we will not find any data on the messianic movement<sup>1</sup>.

The research goal of the smaller study will be exclusively the problem of the canonical position of the Messianic Jew in the case of the will to marry a Catholic; on the other hand, the specific conditions laid down by the ecclesiastical legislator in canons 1086 § 2 and 1125, n. 1-3 CIC/83 will not be the subject of the analysis. At the beginning of the reflection on this issue, it should be noted that this issue is closely related to the doctrine of this community.

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<sup>1</sup> Cf. *Rocznik statystyczny*, p. 198, in: [http://stat.gov.pl/rocznik\\_statystyczny\\_rzeczpospolite\\_j\\_polskie\\_j\\_2021\\_18\\_02.2022.pdf](http://stat.gov.pl/rocznik_statystyczny_rzeczpospolite_j_polskie_j_2021_18_02.2022.pdf) [access 13.03.2022].

## 1. The Genesis of the Messianic Jewish Community and its Doctrine

The research objective pursued in this study is primarily related to the answer to the key question: who are Messianic Jews?; this, in turn, organically fits into the next: are the followers of this community part of Christianity or Judaism, or are they a separate denomination? Answering them in the first place requires explanation by the very name Messianic Jews. Well, they are Jews who believe in Jesus Christ, who genetically trace their identity from the first followers of the Messiah, mentioned in the Acts of the Apostles<sup>2</sup>.

In fact, the modern messianic movement has its roots in the first half of the nineteenth century. At that time, in the Protestant circles functioning in Great Britain, a new understanding of Bible prophecy in relation to the mission of Israel appeared, manifested in the apotheosis of the special role of the Chosen People in the history of mankind. In 1840, the first Protestant community was erected in Jerusalem, headed by the Anglican Michael Salomon Alexander, a Jew who believed in Jesus; in 1860, the Association of Hebrew Christians was formed in Great Britain, which included Christians of Jewish origin from Protestant churches. A special role in this movement was played by Yosef Rabinovich (Rabinowitz), a native of Moldova, who, escaping persecution from tsarist Russia, went to Palestine, where, standing on the Mount of Olives, as a result of a spiritual experience, he believed in Jesus as the King of Israel. Consequently, he considered it his life's mission to create new communities in which Jews could practice their faith while preserving their Jewish identity<sup>3</sup>.

It should be added that today Messianic Jews are people of both Jewish and non-Jewish origin who are followers of a syncretic religion,

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<sup>2</sup> Cf. S. OSOWSKI, *Dialog chrześcijańsko-mesjanistyczny*, in: Ł. KAMYKOWSKI (ed.), *Krakowski dialog teologiczny – próba bilansu*, Kraków 2018, p. 72.

<sup>3</sup> Cf. S. OSOWSKI, *Współczesny ruch Żydów Mesjanistycznych: zarys historyczny i wierzenia*, *Perspektywy Kultury* (29) (2020) n. 2, p. 271.

combining Judaic and Christian doctrine, perceived through the prism of Jewish tradition and culture.

In the literature on the subject, Messianic Jews are considered not only people born of a Jewish mother or a Jewish father, but also people who do not have Jewish origin, but identify with the Jewish people for various reasons, for example, because of a Christian's marriage to a Jew or a Jew, a personal conviction of a supernatural, special message addressed to the community, or identification with the Jewish people in the spiritual sphere. In fact, Messianic Jews form religious communities in which traditional Jewish observance and the Jewish way of life are<sup>4</sup>. A characteristic phenomenon of the Messianic movement is the establishment of its own congregations, open to non-Jewish members<sup>5</sup>. At this point it should be added that in publications on this subject it is indicated that it is difficult to determine how many Messianic Jews exist in the world; it is much easier to estimate the number of Messianic congregations<sup>6</sup>. Most researchers assume that there are several hundred scattered around the world<sup>7</sup>. For example, David Rudolph, referring to David Stern, writes about the number of 500-600 messianic synagogues around the world<sup>8</sup>. Frank Lanza reports that in 2008 there were 500 of them in the United States

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<sup>4</sup> Cf. A. JUSZCZAK, *Judaizm mesjanistyczny w drodze do kościoła czy do synagogi?* Kraków 2019, p. 57.

<sup>5</sup> Cf. S. OSOWSKI, *Dialog chrześcijańsko-mesjanistyczny...*, p. 75.

<sup>6</sup> Richard Nichol believes that some of the megachurches in the United States may have more Jesus-believing Jews among their members than any single Messianic congregation. R. NICHOL, *Traveling Together on the Road to Redemption: The Messianic Jewish Contribution to a Revitalized World*, Hashivenu Forum, Pasadena 2005, p. 38; P.A. POWER, *Accounting for Judaism in the Study of American Messianic Judaism*, Arizona 2015, p. 13.

<sup>7</sup> Patricia Power writes about 200-250 messianic congregations in America by the mid-1990s. P.A. POWER, *Accounting for Judaism...*, p. 13.

<sup>8</sup> Cf. D.J. RUDOLPH, *Paul's „Rule in All the Churches” (1 Cor 7:17-24) and Torah-Defined Ecclesiological Variegation*, *Studies in Christian-Jewish Relations* 1 (2011) n. 5, p. 17.

and 100 in Israel<sup>9</sup>; and the spectrum of their size varied widely, ranging from small, domestic congregations to large communities of several hundred members<sup>10</sup>. It should be added that the figures presented by Juster and Lanza differ significantly from the latest research conducted by the Caspari Center in Jerusalem. According to the institution's preliminary estimates, there are currently about 240 Messianic congregations in Israel<sup>11</sup>. Phenomenally, therefore, we are dealing with their significant increase.

The religiosity of Messianic Jews is based on syncretic models, which are a combination of selectively selected religious doctrines of Judaism and Christianity. The foundation of the faith of the followers on the one hand is the Bible, and on the other hand, selectively treated traditions: Judaic and Christian. They believe that Jesus of Nazareth is the prophesied and awaited Messiah in Judaism, the Savior of mankind; they also profess faith in the one God the Father, the Son and the Holy Spirit, while avoiding the theological terms developed during the Ecumenical Councils; instead, they use the terminology found in the New Testament. They practice religion in a way based on the principles of traditional Jewish observance and religiosity, understood through the prism of the New Covenant. They use specific terminology referring to the tradition of Judaism, distancing themselves from Christian lexis<sup>12</sup>.

In the vast majority of congregations, circumcision, Bar mitzvah, wedding and funeral ceremonies are practiced; at the same time, it

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<sup>9</sup> Cf. F. LANZA, *Christ and His Church: An Overview of the History of Christianity*, Lake Mary 2014, p. 55.

<sup>10</sup> Cf. D. JUSTER, *Jewish Roots: Understanding Your Jewish Faith*, Shippensburg 2013, p. 344.

<sup>11</sup> Compared to the research published by the Caspari Center in 1999, we can observe a marked increase in the number of Messianic congregations and followers in Israel. The Caspari Center reported that there were approximately 5000 Messianic Jews in Israel in 1999; at present, it is a figure that only corresponds to the sum of the members of the Russian-speaking congregations. *How Many Messianic Jews in Israel?*, in: <https://www.caspari.com/2019/10/07/how-many-messianic-jews-in-israel/> [access 13.05.2021].

<sup>12</sup> Cf. A. JUSZCZAK, *Judaizm mesjanistyczny...*, p. 57

is not excluded that in addition to Jewish forms, there may also be Christian elements<sup>13</sup>. Messianic Jews recognize the authority of the Old and New Testaments; forms of worship are modeled on meetings of Christian communities (preaching the Word and praying praise). On the other hand, despite a certain inclination towards Christianity, the sacrament of Baptism is not administered in these communities, and thus the other sacraments characteristic of Christian doctrines are not recognized. Referring to this issue, Mark S. Kinzer believes that the negative approach to this issue is mainly related to the Christian practices of the past, perceived as the loss of the Jew's own identity and the abandonment of the Jewish community<sup>14</sup>.

To conclude this passage, it should be noted that at present Messianic Judaism is not yet a structurally and doctrinally established denominational tradition. Therefore, we should rather talk about a religious trend or movement, in which the EU part associated under the aegis of the Union of Messianic Jewish Congregations (UMJC) stands out, aspiring to obtain the status of a religious tradition in the near future<sup>15</sup>.

## 2. The Relations of Messianic Jews with the Catholic Church

The leaders of Messianic Judaism seek to establish a positive relationship with the Roman Catholic Church. Since at least 2000, their representatives have been making and are undertaking together with representatives of the Roman Catholic Church attempts to build interreligious dialogue. In this way, a Group for Dialogue between Catholics and Messianic Jews was formed. These projects were officially initiated in 2000 by Cardinal Georges Cottier. This initiative was made possible by the contacts established between Catholics

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<sup>13</sup> Cf. S. OSOWSKI, *Dialog chrześcijańsko-mesjanistyczny...*, p. 75.

<sup>14</sup> Cf. M. KINZER, *Zgłębiając własną tajemnicę. Kościół w żydowskiej myśli mesjańskiej*, Kraków 2017, p. 159.

<sup>15</sup> Currently, the leader of UMJC is the messianic rabbi Mark Stephen Kinzer, the chief theologian of this organization, in: [www.markkinzer.com](http://www.markkinzer.com).

and Messianic Jews from the USA and Israel. A great influence on the formation of the Group was exerted by the Catholic Father Peter Hocken; on the Messianic-Jewish side – Mark S. Kinzer. The first meeting of the unofficial Group took place in September 2000 in Camaldonia, Italy. Seven Messianic Jews and eight Catholics took part in it (including O. Georges Cottier, Theologian of the Papal Household, Fr. Peter Hocken and Johannes Fichtenbauer). The group met for several years, having an unofficial status. So far, however, no official documents resulting from these meetings have been<sup>16</sup>.

### 3. Right of return

Messianic Jews consider themselves Jews, but the vast majority of Judaism consider them Christians. As a result, the State of Israel does not recognize them as Jews, denying them the Right of Return, or Israeli citizenship. Followers of this religious movement are often associated with Judaism; *de facto* by the world of rabbinic Judaism, on the other hand, they are perceived as a pro-Zelica Christian sect. The government institutions of the State of Israel even recognize them as apostates, not allowing them to settle in Israel (*Law of Return* passed by the Israeli parliament in 1950 and modified in 1970). That's what the Israeli Supreme Court ruled in 1989 in the Gary and Shirley Beresford case. Messianic Jews are therefore not entitled to Israeli citizenship. The Supreme Court of Israel summed up their status as follows: „The fact that they believe that Jesus was the Messiah makes them Christians and not Jews. The law and its subsequent amendments define a Jew as a person born to a Jewish mother or a person who converts to Judaism without professing any other faith. So the problem was solved. But the Jewish people have decided in the course of their 2,000 years of history that Messianic Jews do not

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<sup>16</sup> Cf. S. OSOWSKI, *Dialog chrześcijańsko-mesjanistyczny...*, p. 79.

belong to the Jewish people and have no right to force them into it. Those who believe in Jesus are in fact Christians”<sup>17</sup>.

#### 4. The problem of mixed marriages among Messianic Jews

In publications devoted to the problems of Messianic Jews, it is very difficult to find a doctrine on the issue of mixed marriages between their followers of the Jewish Messianic movement and the faithful of the Roman Catholic Church; on the other hand, one can find information on the problems of the internal functioning of these communities, because many believers are of non-Jewish origin in relationships of various configurations, concluded incl. with people of Protestant provenance or Catholics.

Kinzer argues in a 2011 article that intermarriage in the Jewish messianic milieu is ubiquitous; however, it poses many problems. He notes that in Messianic Jews, as in Judaism, marrying a stranger requires the conversion of the other party. Elaborating on this thought, he explained: “Conversion is not merely a mechanical formality but should only take place for those who feel a special calling to become part of the Jewish people. In our current abnormal social context, characterized by intermarriage and the consequent spread of non-Jews of Jewish descent, conversion becomes a necessary but still unique instrument with regard to ambiguous border cases. It can also play a servant role in our movement, helping to recognize the status of people with a divine calling who want to become part of the Jewish people. This process, however, should not be conceived in terms of a natural, normal and ordinary way of changing one’s religious affiliation”<sup>18</sup>. Kinzer goes on to write that conversion is not really possible, stating, “To look at conversion in this way is to contradict everything we have talked

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<sup>17</sup> Quote from the justification of the Judgment of the Supreme Court of Israel for the archive *New York Times* 27 of December 1989, p. 2, in: <http://nytimes.com/December 27, 1989, Section A, Page 2> [access 13.03.2020].

<sup>18</sup> M.S. KINZER, *Hashivenu Forum 2011 Messianic Jewish Community: Standing and Serving as a Priestly Remant*, p. 26, in: [www.markkinzer.com](http://www.markkinzer.com) [access 13.03.2022].



about in this article; it is linked, on the one hand, to the perception of Judaism in the philosophical or religious option to which one accepts or to which one joins; on the other hand, with looking at conversion as an individual existential decision of the person. However, if Judaism is the way of life of a holy people, sanctified by a network of kinship and culture, then one cannot be more “converted” to Judaism, just as one cannot be “converted” from being Japanese to a Pole. You can move from one country to another, and you can learn another language, but you can’t change who you are”<sup>19</sup>.

Richard Harvey reported that back in 1983, the *Union of Messianic Jewish Congregations* (UMJC) in the U.S. decided not to recognize conversion within Messianic Jews, distancing itself categorically from the legalization of such practices. This position was changed in 2004 by decision of the Messianic Jewish Rabbinical Council (MJRC)<sup>20</sup>. In this context, therefore, one can speak of a certain permission to conclude Messianic Jews with Evangelicals or Catholics. However, this issue has not yet been regulated by any official document.

### **5. Mixed marriage of a Messianic Jew with Catholic (can. 1086, 1124 CIC/83)**

There is no doubt that the doctrine of the Messianic Jewish Community is specific and complex, since it contains both Judaic and Christian elements; it is characterized by syncretism. Its followers believe in the messianic mission of Christ and the Holy Trinity, without using Christian terminology. Looking through the prism of the purpose of this study, it should be noted that in canons 1086 and 1124 CIC/83, the position of the non-Catholic side is not determined by faith in Jesus Christ, but by baptism or lack thereof (can. 1086 § 1, 1124 CIC/83). The analyses carried out so far show that the followers of the community

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<sup>19</sup> *Ibid.*

<sup>20</sup> Cf. R. HARVEY, *Conversion of New-Jews to Messianic Judaism: Membership and Identity Issues*. No pages. Cited 30 September 2014, p. 20, in: <http://blog.mapping-messianicjewstheology.eu/search/wujs> [access 13.03.2022].

that is the subject of attention in this article are a conglomerate of people not only of Jewish origin, but also of non-Jewish origin. It has also been shown that in this community, despite a certain inclination towards Christianity, baptism is not administered, but the Judaic rite of circumcision is practiced. From the doctrinal aspect, therefore, this community cannot be considered Christian. Christianity, in fact, is primarily determined by Baptism. This thesis is based on canons 96 CIC/83 and 204 § 1 CIC/83. In the first of these it is stated that through baptism man is incorporated into the Church of Christ<sup>21</sup>; in the second, this state is defined even more clearly, stating that the faithful (*christifideles*) are those who, through baptism, have been grafted into Christ<sup>22</sup>. Moreover, this truth is also reflected in No. 1213 of the Catechism of the Catholic Church, which states: “Through Baptism we are regenerated as sons of God, we become members of Christ and we are grafted into the Church” (CCC 1213).

It should be emphasized that from the point of view of these considerations, the fact is extremely important, because it affects the position of the believer in relation to a mixed marriage concluded with a Catholic. Therefore, if the followers of this community were not baptized, they would fall under the obstacle of the diversity of religions (can. 1086 CIC/83)<sup>23</sup>. This means, therefore, that in this case, for a valid union to be concluded, a dispensation would be necessary, in accordance with the conditions laid down in canon 1086 § 2 CIC/83. In considering this theme, it is also necessary to refer to another situation, namely, if a Messianic Jew had previously married another unbaptized member in this community, then by natural law this marriage was indissoluble. Hence, he could not marry a Catholic. However, the application of The Pauline privilege cannot be ruled out in this case, according to the conditions set out in canons

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<sup>21</sup> For more on this see: G. DZIERŻON, *Nabycie osobowości przez osoby fizyczne w Kościele Chrystusowym*, *Prawo i Kościół* 9 (2017), p. 53-67.

<sup>22</sup> Cf. T. VANZANETTO, *Commento al can. 204 CIC*, in: *Codice di Diritto Canonico commentato*, Milano 2017<sup>4</sup>, p. 225-226.

<sup>23</sup> On this see: G. DZIERŻON, *Ewolucja doktryny oraz dyscypliny dotyczących przeszkody „różności religii” w kanonicznym porządku prawnym*, Warszawa 2008.

1143-1147 CIC/83, since the indissolubility of such a union would not be characterized by absolute indissolubility<sup>24</sup>. In explaining this point, it must be added that the marriage of a Catholic with a member of the messianic Jewish community will be a mixed marriage. Such a relationship must be undertaken in terms of the union entered into by the Catholic with the unbaptized. Although Messianic Jews believe in Christ, the absence of baptism means that for a Christian such a union is not a sacrament.

As has already been pointed out, there are also people of Christian provenance in the community, that is, people who have been baptized before. Research by David Brickner and Gabriel A. Reason shows that their participation in the life of Messianic congregations often exceeds 50%<sup>25</sup>. The scale of the presence of non-Jewish believers is seen as a serious challenge to the identity and integrity of the entire Messianic-Jewish movement<sup>26</sup>.

It should be noted that this state of previously baptized believers significantly changes their status with regard to mixed marriages, since in this case their marriage with a Catholic would be the marriage of the baptized, and thus a sacramental union (can. 1055 § 2 CIC/83). Consequently, they would not fall under the obstacle of the

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<sup>24</sup> Por. S. ŚWIACZNY, *Rozwiązanie węzła w małżeństwach nieochrzczonych: próba systematyzacji*, *Ius Matrimoniale* 7 (18) (2002), p. 119-134.

<sup>25</sup> According to David Brickner, only 40% of the members of the average messianic congregation are Jews. Similar data is presented by Gabriela Reason, who states that in many of them the number of non-Jewish believers is at least 40-60%. Also, David A. Rausch points to the proportion of non-Jewish members in the range of 40-60%. Patricia Power, on the other hand, believes that by the end of the 1990s, non-Jewish believers became the majority of the Messianic-Jewish movement. D. BRICKNER, *Insights from David Brickner Regarding Messianic Judaism*, *Lamplighter*, XXVIII (2007) n. 6, p. 11-12; G. REASON, *Competing trends in Messianic Judaism: the debate over evangelicalism*, *Kesher. A Journal of Messianic Judaism* 2004 n. 17, in: <https://www.kesherjournal.com/?view=article&catid=21%3Aissue-18&id=51%3Acompeting-trends-in-messianic-judaism-the-debate-ove%E2%80%A6> [access 2.03.2018]; D.A. RAUSCH, *The Messianic Jewish Congregational Movement*, *Christian Century* 99 (1982), p. 929; P.A. POWER, *Accounting for Judaism...*, p. 14.

<sup>26</sup> Cf. *Ibid.*

diversity of religions (canon 1086 CIC/83), but under the obstacle of a different religion (can. 1124 CIC/83). At the same time, it should be noted that the value of the prohibition does not have the character of an invalidating law, as is the case with an obstacle breaking the diversity of religions, but it has the character of a restriction introduced by the legislator to the structure of the act, but only to fairness<sup>27</sup>.

It should be added that in this configuration it would be different in the case when the baptized believer would have entered into a relationship with the baptized party, which would disintegrate, and then after the breakup would like to marry a Catholic. This could not happen, because a previous marriage after its completion would be an absolutely unbroken marriage, because such a union would be a sacramental union.

### Conclusion

The Conciliar Dogmatic Constitution on the Church affirms that all who make up the People of God are called to seek communion with Christ (CC 3). The analysis carried out in this study shows that we observe such aspirations in the community of Messianic Jews, because in their doctrine they do not deny the messianic mission of Jesus Christ. This fact, however, does not prejudice their position in mixed marriage in the canonical juridical order; in this case, in fact, it is essential to receive the sacrament of Baptism, which is the door of the sacraments (canon 849 CIC/83). This study shows that such a practice has no place in this community and therefore cannot be considered even Christian (can. 204 § 1 CIC/83). From the content of canons 1086 § 1 and 1124 CIC/83, that this sacrament determines the status of the non-Catholic party. It should be emphasized that its change is in no way influenced by the interreligious dialogue, which occurs incl. among Messianic Jews.

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<sup>27</sup> Cf. G. DZIERŻON, *Nierozzerwalność małżeństwa. Kwestie teoretycznoprawne*, in: R. SZTYCHMILER, J. KRZYWKOWSKA *Małżeństwo na całe życie*, Olsztyn 2011, p. 151-161.

This article shows that in the communities that were the object of attention in this article, there are both: Jews and non-Jews, that is, mainly those who joined this community from the Christian communities in which they were baptized. Therefore, from a canonical point of view, the two categories must be approached differently. In the case of circumcised but unbaptized Jews, they should be trampled as unbaptized; in the case of non-Jews, they should be treated as baptized persons. In the first hypothesis, they fall under the obstacle of the diversity of religions (can. 1086 CIC/83); in the second case, under the category of an obstacle of a different religion (can. 1125 CIC/83).

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