

**The vows of two mature lovers : *Les yeux de la mama Paige* , “I swear to God I do not sell fake dreams, I swear to protect you as a father protects his daughter, as a husband loves his wife , as a son respect his mother with a pure selfless love, as a mum feeds her son with her hand, for better, for worse, for richer, for poorer, in sickness, in health, no searching of flaws and with prime *devoir conjugal* to love each other , no violence, no compulsory sex, care, understanding’ , with baby love Oonagh Amber our blood the witness of promises made ; An account of sacred need for both sides to be faithful at all times, no touching, no kissing, no sexual intercourse with others**

<sup>1</sup>Yudhistir S.M.F. Jugessur, Researcher

---

**ABSTRACT:** *A very personal paper but important to publish . The paper explores the vows of two mature lovers, marital obligations and defines what fidelity means, to be faithful represents in a couple. No touching, no kissing, no sexual intercourse with others (Matheson,2009). When two lovers have plans to get married, the vows and marital duties need to be established. Marital duties based on understanding, care and love. As a son of a widow, my mother taught me to respect my wife as I respected her. Sexual obligation is not a compulsory marital duty. My vows are I swear before God I do not sell fake dreams, false hopes, I swear to protect you as a father protects his daughter, as a husband loves his wife , as a son respect his mother with a pure selfless love as a mum feeds her son with her hand, for better, worse, richer, poorer, in sickness, in health, you priority, desire only you, no searching of flaws and with prime *devoir conjugal* to love, no violence, care, understanding, with baby love Oonagh Amber our blood the witness of promises made and I expect the same standard. In case of infidelity, the offending partner must express genuine sorrow, regret, remorse and intention to make reparation for the pain and damaged caused.*

**KEYWORDS:** *vows, marital obligations, hopes, dreams, love*

---

Date of Submission: 02-04-2024

Date of acceptance: 12-04-2024

---

## I. INTRODUCTION

### Defining to be faithful

Fidelity denotes unfailing fulfilment of one’s responsibilities and the keeping of one’s word or vows (Paulukonis, 2014) expressed through a love of complete devotion (Benson, 2002) by couples. Literature enumerates three components of marital fidelity - spiritual, emotional, and physical fidelity. Spiritual fidelity requires both husband and wife to embrace their responsibility of helping each other and any children they have grow in faith to achieve their final destiny of eternal life with God. Emotional fidelity gives a sense of importance, of being someone the other cares for and cares about. Physical fidelity is the culmination of a lifelong fidelity “in sickness and in health” and of intimacy (St. Kilian Marriage Enrichment Program, 2011). Matheson (2009) states that fidelity includes refraining from physical contact—but that is not all. Fidelity also means complete commitment, trust, and respect between husband and wife. Keeping the desire and intention to satisfy the partners’ needs socially, physiologically, emotionally, and psychologically are as equally important as the other factors that keeps the marital bond intact and unscathed between couples. Meeting the couples’ needs, constant appreciation, and affirmation of the couples’ acts are equally important as other factors. This act of constant declaration of consent between couples manifests the union of the will towards a conjugal partnership rendered by the total and mutual self-giving even accepting each other in their distinct yet complementary sexual condition. Lastly, the couple must understand that marital fidelity is not purely standards

of virtues in a society but a personal understanding that marital fidelity is an emotionalized faith of each other converting into a strong bond of love.

Infidelity is not something that can be accepted or tolerated; it can only be forgiven. For the betrayed partner , forgiveness can feel risky and threatening. Forgiveness requires remarkable courage. Two essential factors must be in place in order for forgiveness to occur; (1) a high degree of rational commitment and (2) a genuine apology from the unfaithful partner (Couch, et al, 1999 ). The purpose of apology is to promote healing in the damaged relationship. To genuinely apologise , the unfaithful partner must make clear the following; a sincere acknowledgment of the offense, genuine remorse , a commitment to change, and a true apology (Couch et al, 1999; Fincham, 2000, Fitness, 2001, Flanagan, 1992; Gold & Weiner, 2000; Worthington, 1998). The offending partner must express genuine sorrow, regret, remorse and intention to make reparation for the pain and damaged caused.

## II. DISCUSSION

### Religious wedding Vows

In Christianity there are several versions of wedding vows, namely *I, [name], take you, [name of bride/groom], to be my wedded [wife/husband], to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy will; and I pledge to you my faithfulness.*

### Another example of wedding vows are as follows

*I do solemnly declare that I know not of any lawful impediment why I [name], may not be joined in matrimony to [name], I call upon these persons here present to witness that I [name], do take thee [name], to be my lawfully wedded wife/husband.* The vows are around fidelity, and to be faithful to the spouse in all situations.

Russell (1990:17) argued that "But the husband cannot be guilty of a rape committed by himself upon his lawful wife, for by their mutual matrimonial consent and contract the wife hath given up herself in this kind unto her husband, which she cannot retract" . Under wedding vows of no compulsory sexual intercourse among mature lovers, such problem does not arise. It can be included in a prenup contract.

### Consequences of infidelity in a couple

The consequences of infidelity can be up to divorce.

There exist several types of wedding regimes in Mauritius such as

- The system of legal community of goods and property;
- The system of legal separation of goods; and
- A marriage settlement embodied in a notarial deed (most commonly known as a prenup contract or marriage contract).

When a matrimonial regime has been chosen, it is only after five years that the spouses will be able to modify or change the matrimonial regime provided certain conditions are followed (MCounsel,2018).

#### 1) The system of legal community of goods and property

The system of legal community of goods and property applies by default, in the absence of a marriage contract or if the spouses have not chosen the system of legal separation of goods to govern their marriage. Important features that should be borne in mind for this regime are as follows:-there is a distinction between a "common pool of assets" and assets that each spouse was already owner before marriage; the "common pool of assets" in simple terms can be defined as all asset classes that have been acquired during marriage and this "common pool of assets" belongs to both spouses in a state of indivision and on the other hand all assets that were owned by each spouse is considered as their personal property (MCounsel,2018).

#### 2) The system of legal separation of goods and property

For this marriage regime to apply the spouses should expressly ask the civil status officer to have them married under this regime. The most important feature of this regime is that each assets owned by the spouses remain their personal property disregard of whether it was acquired before or during the marriage (MCounsel,2018).

#### 3) A marriage settlement in a notarial deed (marriage contract)

This regime is most frequently used for spouses who wish to have specific clauses that will govern their marriage in the form of a contract. The most simplistic of these contacts will list down an inventory of all the premarital assets that in the event of a divorce will remain the property of their original owner. It has to be noted that having a pre-nuptial agreement is not only for the HNWI's (High Net Worth Individuals) or is in a way an indication of a lack of trust but instead a long term estate planning. This regime will most commonly apply

where there are business interests involved, a large estate to administer or an investment portfolio and income is generated. It is always a good practice to consult a legal practitioner before choosing any of the regimes above (MCounsel,2018).

A prenup contract can be about matters such as money, children , if there is divorce, infidelity, custody of children and even conditions not to remarry again with anyone else nor to declare children of others and also what was given and what will be given.

### III. CONCLUSION

A wedding is a divine institution that can be broken on in extreme situations such as infidelity , violence and lost of trust in the partner. The vows made by the spouse such as in a mature couple, are not to be taken lightly but must be sworn and committed to the promises made to the partner. The law must be used such as in a prenup contract to put those vows and promises to paper. Obviously in case of infidelity, the offending partner must express genuine sorrow, regret, remorse and intention to make reparation for the pain and damaged caused.

### REFERENCES

- [1]. Benson, K. (2002). *The Legacies of Ruth and Esther. Voices from the University: The Legacy of the Hebrew Bible*, 135.
- [2]. Couch, L. Jones, W.H. & Moores, D.S. (1999). Buffering the effects of betrayal ; The role of apology, forgiveness and commitment. In J.M. Adams, & W. H. Jones (Eds) *Handbook of interpersonal commitment and relationship stability* (pp 451-469). New York : Kluwer Academic/Plenum.
- [3]. Fincham F.D. (2000). The kiss of porcupines; from attributing responsibility to forgiving. *Personal Relationships*, 7, 1-23.
- [4]. Fitness, J. (2001). Betrayal, rejection, revenge and forgiveness; an interpersonal script approach. In M.R. Leary (Ed) *Interpersonal rejection*. (pp 73-103). New York L Oxford University Press.
- [5]. Flanagan, B.(1992). *Forgiving the unforgivable: Overcoming the bitter legacy of intimate wounds*. New York; Macmillan.
- [6]. Gold, G.J. & Weiner B. (2000). Remorse, confession, group identity and expectancies about repeating a transgression. *Basic & Applied Social Psychology*, 22, 291-300.
- [7]. Matheson, K.W. (2009). Fidelity in marriage: Its more than you think. Retrieved at <https://www.lds.org/ensign/2009/09/fidelity-in-marriage-its-more-than-you-think?lang=eng> on November 30, 2014.
- [8]. MCounsel (2018)
- [9]. Available at <https://www.mauritiuscounsel.com/matrimonial-regimes-in-mauritius/>
- [10]. Paulukonis, M. (2014). I promise to be true to you. Retrieved at <http://www.foryourmarriage.org/i-promise-to-be-true-to-you/> on October 22, 2014.
- [11]. Russell, D. E. H. (1990). *Rape in marriage*(expanded and rev. ed.). Bloomington: Indiana University Press.
- [12]. St. Kilian Marriage Enrichment Program (2011). Fidelity in marriage. Retrieved at <http://www.saintkilian.org/marriageministry/files/Participants%20Handout-Feb%204%202011.pdf> on November 25, 2014.
- [13]. Worthington, E.L, Jr (1998). An empathy-humility-commitment model of forgiveness applied within family dyads. *Journal of Family Therapy*. 20, 59-76.