

CATHOLIC RECORD ON NE TEMERE SERMON DELIVERED RECENTLY

Says Report, Though Honest, Caused Misunderstanding.

NON-CATHOLIC MARRIAGES

Not Only Valid, But Sacramental, Says Editor of Church Paper.

The Catholic Record of today contains a long article on the Ne Temere sermon delivered by Father Richards at St. Mary's Church last week ago Sunday and reported in The Advertiser.

Regarding the report of the sermon, Father Richards in a letter to The Advertiser, stated that it was substantially correct, and the article in the Record bears this out, though declaring that the sermon was reported in a gross misunderstanding of the Catholic doctrine as to Protestant marriages.

It will be noticed that the article lays no charge of misreporting against The Advertiser. The article in full is as follows:

Protestant Marriages

A newspaper report of a sermon on mixed marriages contracted before Protestant ministers created a painful sensation in the city of London during the past week. While there is no reason to doubt that the reporter, and the paper he represented, were perfectly honest in the matter, neither is there any doubt that the article was a gross misunderstanding of the Catholic doctrine as to Protestant marriages.

A glaring two-column headline proclaimed that "Marriage is illegal if solemnized by the Protestant Church."

And in the text we find the following:

"The church has decided to prohibit of matrimony has not the power to administer this sacrament. Marriage by the Anglican Church or other denominations of the Protestant Church is no marriage at all in the sight of God."

From this and other unqualified statements, Protestants naturally inferred that the church regarded the marriage of Protestants as no marriage at all. It would be hard to conceive of a more offensive pronouncement than this, especially in view of the fact that the church is so generally known to be friendly to Catholic teaching.

The preacher, Father Richards, doubtless having in mind the objectionable headline, said, as reported in the Record: "I am making this statement for Catholics," failed to see how the report, strikingly accurate as it was, acknowledged, would mislead the general reader.

That it did so mislead is beyond question, and that the report, as we understand it, is own report is evident from the way it introduced the comments of several Protestant ministers the next day. This is the introductory paragraph:

"An opportunity to comment upon the sermon of Rev. Father Richards, in which he claimed that the Roman Catholic Church has the sole right to perform marriage, valid in the sight of God, was given to Protestant ministers in the city today."

The occasion, then, is one for stating the plain teaching of the church, which in no sense justifies, indeed unequivocally contradicts, the headline strikingly contrast with some of the others:

Rev. Dr. Flinders: "I am very sure that sermon does not fairly represent the intelligence and piety of the Roman Catholic Church."

In common with others he was quite evidently misled into believing that the sermon branded Protestant marriages as invalid, yet, in spite of provocation and opportunity Dr. Flinders refrains from attacking the Catholic Church, and speaks with the respect and restraint of the Christian gentleman.

To understand the marriage legislation of the church it is necessary to remember that marriage is not considered under two aspects, as a civil contract and as a sacrament.

As a contract having consequences of which the civil law must take cognizance, it is always and everywhere subject to civil legislation. While people have a natural right to marry, the state has the right to restrictively very few individuals the authority to receive, witness and register the consent to marriage. This is necessary in order to have a valid marriage.

If no such restriction were enforced there would be a chaotic condition of things with regard to legal marriage. In the value of the well-known restrictions which the state imposes on its subjects and officials with regard to marriage.

For precisely similar and equally good reasons the church legislates for Catholics with regard to marriage as a sacrament. She has the authority to receive and witness consent to marriage.

The Ne Temere decree of 1908 limits that authority to the case of one or both of the contracting parties, to the bishop (or ordinary) or to a priest delegated by either of these. The wisdom of this law is beyond question, the analogy of civil legislation on the subject is evident. What is natural and necessary in the one case cannot be arbitrary and useless in the other.

A papal decree is generally known and quoted by the first two or three words of the decree. Ne Temere may be translated by "Let rashly."

The frequent newspaper references to rash and even bigamous marriages, and the occasional amendment of the civil law in consequence, point to the wisdom of the Ne Temere decree.

To avoid a fruitful source of misunderstanding a very important consideration must here be taken into account. The ordinary minister of most of the sacraments is the priest, of Holy Order and Confirmation the bishop. Yet every Catholic child instructed in the catechism, knows that the minister of the sacrament of baptism may be a layman or woman; Protestant or Catholic. Jew or heathen, may validly administer the sacrament if only he have the intention of doing what Christ ordained.

Who, then, is the minister of the sacrament of matrimony? Whatever controversy there may have been in the past belongs merely to the history of theological opinion. The priest is the minister of the sacrament of matrimony; the ministers of this sacrament

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