

## MARRIAGE QUIZZES TO A STREET PREACHER

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### **62. Why can't a Catholic ceremony and a Protestant ceremony, be allowed?**

Canon 1063 says: "Even though a dispensation has been obtained from the impediment of mixed religion the consorts cannot, either before or after the marriage entered into before the Church, approach either personally or by proxy a non-Catholic minister, acting in his religious capacity, to give or to renew their matrimonial consent." Hence the Church forbids two ceremonies, – one before a priest, and the other before a minister, acting as such. Catholics who violate this canon of the law incur excommunication, and absolution from this censure is reserved to the Bishop.

### **67. If a Protestant marries a Catholic will the Catholic Church recognize that marriage at all?**

Yes, provided it takes place according to Catholic rites.

### **68. Marriage is a contract between the parties themselves. Why should they have to be married in the Catholic Church?**

Marriage is a public as well as a private contract, and society rightly insists upon public conditions for validity. And since marriage is also a Christian Sacrament committed to the care of the Church, the Church reasonably and properly lays down the conditions for the lawful and valid reception of that sacrament.

### **69. Catholics cannot attend a Protestant Church. How can the Protestant marry in the Catholic Church?**

To be married by a priest is not against the principles of a Protestant who says that one religion is as good as another; but it is against the principles of a Catholic to be married by a Protestant minister. If it were against the principles of some given Protestant, he should stick to his principles and refuse to be married in a Catholic Church. But in this case both parties would refuse, and the marriage would be cancelled.

### **70. What would the Catholic Church do to a Catholic who marries in the Protestant Church?**

The Catholic Church regards her as a lapsed Catholic. Whilst still obliged to attend Mass, she is not allowed to receive the sacraments. Individual Catholics would be obliged to treat her kindly and with charity. She would not therefore be treated badly personally or insulted. It is a matter for her own soul. She cuts herself off from the grace of God, and forfeits her right to the spiritual privileges of her religion.

### **72. Would the Catholic Church recognize a marriage between a Catholic and a Protestant before a Justice of the Peace?**

From the aspect of civil law the parties would contract certain civil obligations. But before God and in conscience the marriage would not be valid, and the Catholic party would be living in a sinful alliance, violating her conscience. She would be deprived of the sacraments of the Church until she repented and had her marriage rectified according to the laws of the Church.

### **74. By a recent law, made by men in 1908, your Church makes it a sin for a Catholic to marry in a Protestant Church.**

It has always been a sin for a Catholic to marry in a Protestant Church. But in America, prior to April 19, 1908, such marriages, though sinful, were regarded as valid by the Catholic Church. Since 1908 such marriages are invalid. If a Catholic wishes to contract a valid marriage now, he must do so in the Catholic Church. This law is not a new law.

Wherever the Church was solidly established, the Church applied this law. And the law was applied to America on April 19, 1908, by what is known as the Ne Temere Decree. As for its being a man-made law, you forget that Christ commissioned His Church to legislate for the well-being of the sacraments, and of those who would receive them. If the state can say, "Unless you come before my Registrar, your marriage will be regarded as null and void," so the Catholic Church can say, "Unless your marriage comes before my official minister, as far as I am concerned, I shall consider it no marriage." And God sanctions the view of the Church in this matter rather than any legislation of the state. Christ elevated the natural contract of matrimony to the dignity of a sacrament, and it is as much a sacrament as Baptism, Confirmation, Ordination, or any other. And as such it belongs to the Church.

### **75. Why come between two lovers? God says love one another as I have loved you.**

That we must love as God has loved us shows at once that not any kind of love is lawfully indulged. Christ never loved us so as to break God's laws because of us. Such love would be unlawful. God and conscience come first always. No human love can come before one's love for God, and he who loves God observes the laws of His religion.

### **76. Civil law says that the marriage of a Catholic and a Protestant in a Protestant Church is valid. Why don't you acknowledge the law of the land?**

The state holds the marriage to be valid in state law. And all Catholics hold the marriage to be civilly legal. But the state

says nothing whatever about God's view of the matter and the Catholic Church declares the marriage null and void before God, and therefore in conscience. Even after that declaration, if the parties do not get a civil divorce, they cannot marry other people without bigamy in civil law. So you see that civil law is not affected as such.

**77. I mean, why don't you acknowledge civil law as binding before God and in conscience.**

We acknowledge that in the case of each and every law which does not conflict with the law of Christ. In the matter of marriage there are laws which conflict with the law of Christ and these state laws are not valid before God. As I have said, if every state law is necessarily the law of God, then you claim infallibility for the state, an infallibility you deny to the Catholic Church with scorn on the principle that there is no infallible body of men on earth. In every instance a Catholic in practice observes the same procedure as a non-Catholic in his conformity of exterior conduct to the law.

**89. That all must be Catholics is very one-sided in favor of the Catholic Church!**

It must seem like that to you, but in reality it is not. Parents cooperate with God in giving existence to children. But why is any man at all created? That he may save his soul and attain Heaven. Marriage therefore has as its chief purpose the creating and training of children for their eternal destiny: And religion is therefore all important. Now the Catholic believes that there is but one true religion. It does not matter whether others agree or not. And he believes that all other religions are wrong. Again it does not matter whether others agree or not. That is the Catholic conscience. It follows that no Catholic can in conscience consent to hand over his children to what he believes to be a false religion. Nor can a Catholic say, "Give me the girls and you take the boys." The soul of a boy is just as dear to God as the soul of a girl. There can be no compromise. As for the one-sidedness, look at things this way: The Protestant Who believes that one religion is as good as another need not mind if the children are brought up as Catholics. He does not violate his conscience and does not ask the Catholic to violate hers. They are square. The fact that the Catholic Church feels bound in conscience to demand all the children shows that she is conscious of having the truth and being the true Church. The fact that Protestants do not demand the children shows that they are not really conscious of possessing the truth.