

Adsum

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LETTER FROM THE RECTOR,

Dear Friends and Benefactors,

The Spring season is always a welcome time of the year for us at the seminary. The trees blossom forth and the countryside comes alive with rich grass and green plants and it seems to bring the outdoors back to life.

It is a great time of the year to get out to do spiritual reading, rosary walks, and mental prayer, especially around the seminary grounds which are highlighted with numerous adult trees.

How appropriate that we celebrate the Paschal Season during the spring time! All of nature comes alive from the dead of winter to join us in our celebration of Our Lord's glorious Resurrection. It is also the month of May, dedicated to the Blessed Virgin Mary, the Mother of God. Once again, nature provides us with an abundance of flowers to adorn the May shrine of Our Lady (especially the lilacs which offer their sweet fragrance to all who visit their spiritual Mother).

This is also a very busy time of the year. Our grade and high schools will be concluding classes; there will be end-of-the-year school programs, graduations, and the administration of the sacrament of Confirmation.

As there is also just one week left before the seminary classes conclude for the summer, we must carefully plan out our upcoming scholastic year in order to accommodate our additional seminarians who will enter this Fall.

Although our facilities have the potential for expansion, there still remains numerous renovations for extra living quarters and for classrooms.



Rosary Procession



Our newest addition: Constantine

This past scholastic year, the number of priests, religious, seminarians, and boarding boys and girls was nearly 50. With new seminarians and boarding students to arrive in the Fall, this summer will provide the necessary time for construction.

I am sure that I am joined by Fr. Gregory and Fr. Gronenthal in anticipating the summer. We teach multiple classes throughout the week and then travel to distant Mass centers on the weekends, which takes a toll on us. The Sisters, I am sure, also look forward to a slow-down—they teach all day; the novice Sisters milk the cows (4:30 a.m. and 4:30 p.m.) besides cooking for all the priests, religious, seminarians, and boarder students.

In addition to our two cows (Isidora and Isabella) and our calf (Samson), we have a new member at the convent farm—Constantine. He was born on Wednesday in Holy Week sometime around the chanting of Tenebrae. For the last two months before she calved, Isabella was not milked, but now she is giving nearly eight gallons of milk a day!

With the summer months ahead and the warmer weather, let us be spiritually on our guard to avoid occasions of sin. Our Lady warned us at Fatima in 1917 about immodest styles and fashions and also lamented “so many souls go to Hell for the sins of the flesh.”

Let us heed Our Lord's warning, “*To watch and to pray*” lest we enter into temptation.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

Father Connell Answers Moral Questions

by Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D., L.H.D.

The Body as the Temple of the Holy Ghost

Question : I recently heard in a sermon that from the very first instant of its existence the body of every human being is under the care of the Church because it is the temple of the Holy Ghost. Is this statement correct?

Answer: It is correct to say that the Church exercises a watchful care and protection over the body of every human being from the moment of its conception because it is the will of God that the infant will one day become a member of the Mystical Body of Christ. Thus, in order to safeguard the life of even the most immature fetus, the Church imposes strict penalties on the crime of abortion. In order to assure the grace of Baptism for as many children as possible the Church instructs her

members about the method of giving this sacrament and their obligation to confer it on an infant in danger of death. But it would be incorrect to say that the Church's care of the unbaptized child is based on the belief that the child's body *is* the temple of the Holy Ghost. It is only after the administration of Baptism that a child becomes the temple of the Holy Ghost. At most we can say that the Church reverences even the unbaptized child as a *potential* temple of the Holy Ghost.

Authority of the Church over the unbaptized

Question : Does the Catholic Church possess any authority over unbaptized persons?

Answer: To answer this question correctly we must distinguish the Church's authority into two types—authority to teach (*potestas docendi*) and authority to legislate (*potestas regendi*). This latter type of authority extends only over those who have been baptized, since only by Baptism is a person made a member of the Church and subject to its laws. But the authority to teach doctrines of faith and morals, granted by the Son of God, extends over all human beings, baptized and unbaptized alike. For Our Lord commissioned the apostles and their successors to preach the Gospel to every creature (Mark 16:16). Corresponding to this right of the Church to teach all men in the field of religious truth is an obligation on the part of all to hear and to accept the teachings of the Church.

This teaching authority embraces the right to proclaim (even infallibly, if the required conditions are present) not only the truths of divine revelation, but also religious truths of the natural order, both speculative and practical. Accordingly, it includes the right to interpret authentically (and even infallibly) the principles of the natural law, so that even the unbaptized are *per se*

(strictly speaking) bound to accept this interpretation. Thus, all men are bound by divine precept to assent to the Church's declaration that contraception is a grave violation of the natural law. Of course, in practice the majority of the unbaptized are unaware of this obligation, and hence are subjectively guiltless in not accepting the Church's teaching authority. But a practical example that not infrequently occurs is the case of the catechumen, the unbaptized person preparing to become a Catholic. He is not yet bound by the laws of the Church, but he is bound to acquiesce to its teaching authority. Thus, if competent ecclesiastical authority declares that a certain book or show is dangerous to his spiritual welfare, he would be bound to accept this statement as true and consequently would ordinarily be bound to abstain from reading the book or seeing the show by virtue of the natural-law obligation to avoid occasions of sin, even though the Church as yet has no authority to legislate against his reading the book or attending the show. From this, it is evident that we should not say without qualification that the Catholic Church possesses no authority over the unbaptized.

ADSUM, a publication by the seminarians of **MATER DEI SEMINARY** for the reading enjoyment of friends and benefactors, is sent free of charge to all who request it. If you are interested, please provide your name and mailing address to:

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