



Adsum

Adsum is published by the seminarians of **Mater Dei Seminary** for the enjoyment of our families, friends, and benefactors.

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

Among the more significant events of this summer, there is the joyful news that Fr. Michael Sauntner, OSB, of Christ the King Abbey has disassociated himself from the Conciliar Church and is now affiliated with the Congregation of Mary Immaculate Queen (CMRI). In May, Fr. Michael returned home in Tacoma, Washington, for a visit with his family and for a short sabbatical to reflect on all that had transpired since the death of Abbott Leonard Giardina, OSB. During this visit he attended, with the members of his family, our church in Tacoma, St. Mary's, and had the opportunity to have lengthy visits with Fr. Michael Anaya. I also had an opportunity to meet him for the first time when I administered the Sacrament of Confirmation at St. Mary's. After much time and reflec-



First Profession of Religious Vows



Brother Michael Maria, CMRI, receives the large religious scapular

tion, Fr. Michael came to the conclusion that he needed to leave the Monastery and begin again to offer Holy Mass. It was in the midst of our July priests' meeting in Omaha that I received word that he left the Monastery. Please keep him in your prayers.

Brother Michael Maria, CMRI, took his first vows as a religious at the time of our priests' meeting. Having now completed his novitiate, he will resume his studies for the priesthood this September. This fall there are a number of new seminarians who will begin their studies for the priesthood. Some of them will enter as religious seminarians and be received as postulants for six months to be followed by a one year novitiate. Although the religious seminarians attend classes together with the secular seminarians, the secu-

lar seminarians reside with Fr. Gregory in the seminary and the religious reside with me in the rectory. In addition to preparing for the priesthood, the religious seminarians undergo spiritual formation in preparation for religious profession with the vows of poverty, chastity, and obedience. They will study the constitutions and rule of CMRI and strive to be more intimately united with Our Lord by the evangelical counsels.

There has been much written as to which religious orders or congregations are more pleasing to God—the active or the contemplative. The Gospel’s account of Our Lord’s visit to Martha and Mary indicate that the contemplative life is better than the active life, typified by Our Lord’s words to Martha about her sister “that Mary hath chosen the better part.” Nevertheless, ascetical writers also point out that the mixture of the active life with the contemplative life more closely exemplifies Our Lord’s public life here on earth. In the midst of Jesus’ preaching and healing, He also spent whole nights alone in prayer. This is the spirit that our religious priests and brothers need to follow—being as active as Jesuits in their apostolic work and at home as contemplative as Carthusians.

How often in past issues of the *Adsum* have we commented on the need for vocations! Our Lord tells us that we must pray that the Lord send laborers into His harvest. A vocation to the priesthood or religious life is a calling from God to His service and this calling from God can come in a variety of ways. During the summer our priests and religious Sisters held summer camps throughout the United States. Not only did these gatherings provide



Nebraska Summer Girls' Camp

wholesome recreation for our youth and the opportunity for young Catholics from different parts of the country to meet each other, but also it presented the occasion to foster vocations.

This summer we have had the unique cross of severe flooding in Nebraska and Iowa from the Missouri River. The flood waters have extended in some areas nearly five miles out of the river banks and have closed down large sections of the interstate between Nebraska and Iowa. It is not a matter of merely standing water but a swift current several miles wide which has lasted nearly two months and will not recede for months to come. This makes travel between the convent and girls’ boarding school (in Iowa) and the church (in Nebraska) a longer journey to bypass these closed interstates.

By the time this issue of the *Adsum* reaches our readers, Mater Dei Academy will have begun its 24th scholastic year and this year marks a new milestone with over 100 students in attendance (K-12 grades). There will also be over 40 boarder boys and girls who come from across the country and even from other countries. This year we have a young man from Australia, two young ladies from Canada, and two young ladies from Argentina. It was opportune for us when we applied for approval from the government to receive seminarians from other countries to have included our academy with our application. It was a long, tedious and expensive process, but now our seminarians and students can experience the universality of the Catholic Church with seminarians and students from other countries.



Colorado Summer Boys' Camp



Clovis, our newest calf

Just this morning, as I put the finishing remarks on this *Adsum*, I received word from the Sisters that our cow Isabella had her calf. It's a boy! Isabella is a Jersey and provides up to six gallons of milk a day—just in time for the start of our school year. I have been hoping that one of these years our cows, Isidora or Isabella, would have a heifer so we would eventually have three milking cows; however, the Sisters who have to rise early before

morning prayers, Mass, and school to milk the cows have been praying for bulls. They do not look forward to milking three cows! My philosophy is three cows are better than two and our Sisters have been perfecting the production cheese, butter, and ice cream. In another month or so, our steer, Columbus, will be ready to be taken to the meat process place to be butchered; the other young steer, Charlemagne, now about 600 pounds needs another six months before he will join Columbus in the freezer.

As I look back over the past three months, I wonder where the summer has gone. On one hand, there was not the activity of teaching classes in the seminary and the high school; on the other hand, the summer has been extraordinarily busy with traveling for the administration of Confirmation, the ordination of our two new priests, our priests' and religious' retreat, and our priests' meeting. It seems as if the days, weeks and months have just flown by.

This month of August is dedicated to the Immaculate Heart of Mary, our refuge in these troubling times. When Our Blessed Mother appeared at Fatima, she emphatically stated, "God wishes to establish in the world devotion to my Immaculate Heart." In all of our needs, both spiritual and temporal, let us ever have recourse to the Heart of the Mother of God to find the spiritual help and consolation we need to persevere.

With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI

Excerpts from *Lives and Times of the Popes* by Chevalier Artaud de Montor (1909)

In a recent pamphlet written by a Julio Pro, M.D., objections were raised against the sedevacantists. One "proof" given was the supposed apostasy of Pope St. Marcellinus. It was erroneously claimed that this saintly Pope offered worship to false gods and still remained Pope. The following excerpt refutes this historical error:

"The States subject to Rome, watered with the blood of the persecuted, only became the more productive of Christian branches. Tortures tore the bodies of the martyrs, but their souls, firmly embracing the faith, remained invulnerable and invincible. Nevertheless, there were some weak spirits that yielded to threats, and with whom self-love prevailed over religion; and it has even been said that among those weak ones was Marcellinus himself. The falsehood which was circulated on this head was adorned with all the circumstances which might give it an air of probability. It was pretended that the pontiff, perceiving his fault, presented himself as a suppliant before a council of three hundred bishops, assembled at Sinuessa. There, ran the story, the culprit confessed his error, and, weeping, demanded that he should be sentenced to the punishment he had incurred; and the council replied: 'Pronounce sentence on thyself; the chief see cannot be judged but by itself.' But in this statement every particular is false; it is now ascertained that the accusation is calumnious, and that the pontiff committed no fault. Saint Augustine, speaking of Petilius, author of that fable, says: 'He calls Marcellinus a sacrilegious wretch; I declare him innocent. It is not necessary for me to weary myself to support my defense by proofs; for Petilius himself supports his accusation by no proof.'"

Father Connell Answers Moral Questions

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

Public Mass for Non-Catholics

Question: Canon 2262 § 2, 2, forbids the celebration of Mass for an excommunicated person unless it takes place privately; and if he is a *vitandus* the intention may be only for his conversion. Does it follow from this that one may not celebrate Mass publicly for the conversion of non-Catholics?

Answer: It would seem that if Mass is to be offered for the conversion of an individual heretic, schismatic, or apostate, the function must be private—that is, without any external pomp or public announcement. For baptized non-Catholics are treated in law as excommunicated persons. However, since they are not in the category of *excommunicati vitandi*, there is no reason why the Holy Sacrifice may not be offered privately, not only for their conversion, but also for their other spiritual and temporal needs—e.g., for peace of soul, recovery of health (Cf. Cappello, *De sacramentis* [Rome, 1938], I, n. 618). Unbaptized non-Catholics cannot be excommunicated persons; hence, *per se* Mass could be offered for them publicly. However, *per accidens*, because of the danger of scandal, this should not be done ordinarily (cf. Damen, *Theologia moralis* [Turin, 1947], II, n. 193). But these rules evidently are concerned primarily with the application of the Holy Sacrifice for determined individuals. There would seem to be no objection to the public offering of Mass for the conversion of heretics, schismatics, and apostates and infidels, in general. Indeed, one of the votive Masses in the Missal is directed to the removal of schism.

Mass for an Excommunicated Person

Question A: May a priest issue a spiritual bouquet Mass card in suffrage for a person who died under the ban of excommunication, and to whom Christian burial was refused?

Question B: May an offering taken up in a general collection among the faithful be accepted from an excommunicated person for a High Mass to be offered according to the intentions of the donors—for example, for the Mass of All Souls or on the occasion of Mother's Day?

Answer A: According to Canon 2262, a priest may not offer Mass publicly for a person who has been excommunicated. To issue a spiritual bouquet Mass card announcing the celebration of the Holy Sacrifice for a deceased person who has been refused Christian burial would seem to constitute a public announcement of the Mass if the one who receives it will use it in such a manner that a considerable number of persons will find out about it—for example, if it is placed on a tray at the wake. However, if the recipient will give sufficient assurance that the announcement will be made known to a small number who will not publicize it, such as the immediate family of the deceased, it would seem that the law of the Church would not be violated.

Answer B: The mere fact that an excommunicated person takes up the collection and transmits it to the priest would not mean that the priest could not accept it and celebrate the High Mass. Even if the excommunicated person is included in a large group for whom the Mass is to be offered, it would seem that he would be sufficiently obscure and anonymous to justify the priest in regarding the Holy Sacrifice as being offered privately for this individual. However, as the Canon quoted above indicates, the danger of scandal would call for a stricter application of this law in certain instances.

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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