



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,

Even though the month of October has passed, we still enjoy the beautiful autumn colors of our sugar maple trees on the grounds of the seminary. The weather this fall has been relatively mild and has provided the seminarians with the opportunity to do their half hour of spiritual reading before supper outside and to enjoy God's beautiful creation. It has also allowed us to get a number of outdoor work projects completed on Saturdays, the seminarians day of manual labor.

The mild weather has also been providential for the road construction crew that has replaced Interstate 680 between Nebraska and Iowa which had been destroyed by the flood of the Missouri River from June to October. This Interstate was a main travelway for our Sisters and



*Our seminarians—
eight religious and four secular*



*Brother Aloysius Maria, CMRI
receives the religious habit*

boarder girls every day to Mass and school. The original projection to rebuild this essential roadway was over a year, but the clement weather has provided the crew the ability to finish in record time. How much time is now saved that this Interstate is reopened!

After multiple delays and setbacks, Brother Aloysius Maria, CMRI, (Juan Garcia) has finally arrived in Omaha. Having been in St. Joseph's Minor Seminary with Fr. Benedict Hughes, CMRI in Idaho, Brother Aloysius needed to renew his passport and visa before his entrance into the major seminary. He arrived on the feast of Christ the King, and had already made his required spiritual retreat in preparation for his novitiate. On November 1, feast of All Saints, he received the religious habit and now joins Brother Pius Maria, CMRI, in his year of preparation to take holy vows.

At the end of October, Fr. Michael Anaya accompanied me to Germany and England for the administration of the Sacrament of Confirmation, where Fr. Eugen Rissling and Fr. Johannes Heyne have Mass Centers.



The ceremony of Confirmation

On the 18th Sunday after Pentecost, Fr. Rissling, Fr. Heyne and Fr. Anaya assisted at the Pontifical High Mass celebrated in Ulm, Germany, which was sung by the entire congregation. Following the Mass, there was the administration of the Sacrament of Confirmation. Some of the faithful traveled many hours from the Czech Republic, France, and Switzerland to receive the Sacrament of Confirmation. There were approximately a hundred people present for Mass and Confirmations. Following the ceremonies there was a dinner reception with delicious German food. It was also very nice to see young people wearing the traditional Bavarian dress so typical of this region of Germany.



Those confirmed in Germany

After the ceremonies Fr. Rissling took Fr. Anaya and me to see the once-Catholic church of Ulm which has the tallest steeple in the world (534 feet high). I was not at all disappointed that the long staircase leading to the top of the steeple was closed at the time we arrived.

What is unique about the church of Ulm is the evidence of Catholicism. Although this church was built long before the Protestant Revolt, it unfortunately was taken over by the Lutherans when Martin Luther broke with the Catholic Church in 1517. Modern day Protestants here in the United States would be shocked to see in this Lutheran Church the remnants of Catholicism. There are large stone statues of the saints that flank the Epistle and Gospel sides of the nave and a larger than life size crucifix suspended over the entrance of the sanctuary.



The once-Catholic Church of Ulm

Fr. Heyne then took us to view the beautiful churches in Munich. In the vestibules of these churches, there were pictures of the destruction caused by the bombings during World War II. In a very short amount of time, the German people rebuilt these churches to their original design; thus, a tribute to the great industry of the people of this country.

As I reflect on this past visit, I thank God for our dedicated and talented priests. Fr. Rissling provides the Mass and the Sacraments to the faithful, not only in Ger-

many, but in the Czech Republic and in France. He is fluent in German, English, Russian, and Ukrainian and is our contact with our priests in the Ukraine and Russia. He also publishes a traditional Catholic periodical. Fr. Heyne has been active in the construction of a chapel outside the city of Munich. Besides maintaining Mass Centers in Germany and England, he writes articles for their periodical and sponsors youth camps for young traditional Catholics throughout Europe.

On the following Sunday, Fr. Anaya and I traveled to England to provide Mass and the Sacrament of Confirmation to the faithful who were parishioners of the late Fr. Oswald Baker, a renowned traditional priest of Downham Market, England.



Confirmations in Ely, England

On this Sunday, we had a Missa Cantata sung by the laity. My sermon here in England was easier to deliver than in Germany where Fr. Heyne would intermittently translate my words.

Before Mass and Confirmations, I was very fortunate to be able to make a quick tour of the Cathedral of Ely. Once again I witnessed, in a different way, the remnants of Catholicism in this once-Catholic church, now in the hands of the Anglicans. This cathedral, built in the 1300's, was confiscated by Henry VIII in 1534 when he declared himself the head of the Church in England. In contrast with the church in Ulm, with its statues, the Cathedral of Ely has empty niches where statues were obviously once present. During my brief view of this grand structure, a woman "priest" at the table of the Anglican "mass" led prayers over the sound system. At the entrance of the cathedral, there was a video presentation, which randomly played an Anglican "priest" as he performed the rite of baptism. It was remarkably similar to the rite used in the Conciliar Church.



The once-Catholic Cathedral of Ely

As tragic as the 16th century Protestant Revolts in Germany and in England had been, this pales in comparison to the aftermath of Vatican Council II and the Novus Ordo "Missae." Now world-wide, once-Catholic churches are sites of the "abomination of desolation" which Our Lord had foretold and of the Great Apostasy which St. Paul prophesied in his second epistle to the Thessalonians. Once again, the faithful, in some locations, must return to the "catacombs" to attend Holy Mass and receive the true Sacraments. They indeed remain faithful to the Faith of their fathers.

Having returned from Europe, it has been good to get back to the seminary where Fr. Gregory and Fr. Gronenthal have been "holding the fort." Our seminarians are progressing in their studies and spiritual formation. On December 8, Frater Anthony, CMRI, and Carlos Borja will receive the Subdiaconate and Creagh Goble and Nino Molina will receive the last two minor orders of Exorcist and Acolyte. The rest of the seminarians are still in their first two years of Philosophy. Brother Michael, CMRI, will complete his Philosophy at the end of this scholastic year, to be tonsured in May. Please keep them all in your prayers.

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.

Ministrations to a Divorced Man

Question: A Catholic man, who had obtained a divorce and then remarried civilly, is stricken with a deadly malady after living in this sinful union, publicly now, for several years. In this crisis he asks for a priest. Under what conditions may the priest give him the sacraments? What of the possibility of Christian burial?

Answer: Presumably the priest knows the public fact that the man is involved in a bad marriage. In that event, he should require (presuming that the man is conscious) some declaration from him as to what he will do about the marriage situation if and when he recovers. This should be sought before the priest begins to hear the sick person's confession, for it is possible that, though he called for a priest, he is not willing to renounce his evil way of life. If he will give no assurance that, in the event of recovery, he will be faithful to God's law and do whatever the Church demands regarding his marriage, the priest may not confer the sacraments. If the man persists in this evil disposition until death, Christian burial cannot be given, because the man is a public sinner who refused to give adequate signs of repentance before death.

If the sick man promises that, in the event of recovery, he will observe whatever the Church may require to remedy his marriage situation (whether convalidation or separation or brother-sister cohabitation), he should make a statement to this effect that can later be used in the event of his death as the sign of repentance necessary to justify Christian burial. This declaration should be one that can be presented publicly, so that the scandal likely to come from the granting of a church funeral to a public sinner can be removed. The best procedure would be to have the repentant sinner sign a document or make his declaration before two witnesses. Even in a case of emergency when the priest is the only person present, his testimony, if received before the dying person begins his confession (because the manifestation of contrition in the sacrament of Penance may not be revealed), could *per se* (of itself) suffice, but it is surely preferable to have the testimony given by some person or persons who have no part in the administration of the sacrament of Penance.

If the man is unconscious when the priest arrives, sacramental absolution and Anointing of the Sick may be given conditionally ("*Si capax es,*" having the meaning "If you have the requirements for a *valid* reception"), with the hope that, before the man lost consciousness, he made an act of (at least imperfect) contrition. As to Christian burial, the fact that he called for the priest, if it can be attested to, would seem to be sufficient in the particular circumstances — although the procedure suggested above must be regarded as far more satisfactory, when it can be carried out.

Finally, if the sinner gave no indication of repentance or desire for the sacraments, but the priest was summoned or happened to be present after he had become unconscious, Penance and Anointing of the Sick could be given conditionally, but Christian burial must be refused, since there has been no sign of repentance for the public sin of living in an invalid marriage.

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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