



# 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,

This newsletter will arrive later than usual in order to include my pastoral visit to Guadalajara, Mexico. In fact, these lines are actually being written on my return flight. During this trip, I ordained two of the Carmelite religious to the Subdiaconate and bestowed the First Clerical Tonsure on another. In May, these two Subdeacons will travel to Omaha to join Frater Augustine Walz, CMRI to be ordained deacons. Besides the Carmelite Religious Priests, Brothers and Sisters, Guadalajara is the residence of the Sisters of Divine Providence (a Congregation formed by the late Bishop Carmona on August 22, 1990). With the death of Bishop Carmona, I have inherited their spiritual care. As the spiritual



*Bestowal of First Clerical Tonsure  
and the Minor Orders*



*Ordination to the Subdiaconate in Guadalajara, Mexico*

Father of both groups, I took the opportunity to give them a conference on the religious life, devotion to the Blessed Virgin Mary, and the relevance of the Message of Our Lady of Fatima (2017 is the 100th Anniversary of Our Lady's apparitions).

When one encounters these priests and religious from Guadalajara, a peace and joy radiates from their countenance which is typical of those who live for God alone. The Carmelites are noted for their devotion to the Brown Scapular and their unique sacrifice of total abstinence from meat. This does not mean that they do not eat adequately, as Guadalajara is not too far from the Pacific Ocean where fish and sea food is easily obtained. The Sisters of Divine Providence certainly live according to their title; they

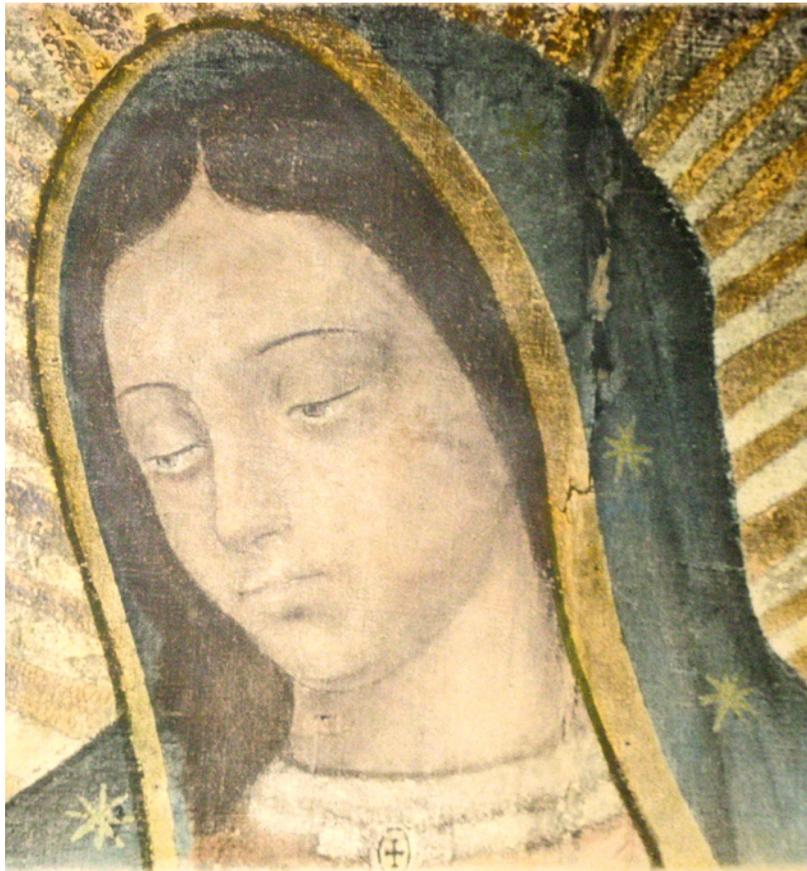
have just enough temporal goods of this world to live a simple and humble life. Recently, one of their religious had a severe illness and needed surgery; I gladly provided monetary assistance for her medical needs. In return, the Sisters of Divine Providence offered many prayers and sacrifices on my behalf.

In addition to the ordinations, there were 35 faithful who became soldiers of Christ through the Sacrament of Confirmation. All in all, it was a very grace-filled and fruitful visit to our brothers and sisters in Christ south of our border. I am especially indebted to Fr. Gerard McKee CMRI, who was my translator of my sermons and the Master of Ceremonies for the ordinations.

As we are on the topic of Mexico, I would like to relate a fascinating fact about the examination of the tilma of Our Lady of Guadalupe by a renowned ophthalmologist from Latin America, Dr. Graue. Although he was at first skeptical of the miraculous image, Dr. Graue was fascinated that the eyes of the image of Our Lady had depth and luminosity as would real human eyes. During his examination of the eyes of the tilma of Our Lady of Guadalupe, he related: "While I was working with the ophthalmoscope, I unconsciously addressed the image in a loud voice: 'Look up, please...' I was so

absorbed with that luminosity and depth that I forgot it was an image... I addressed it thinking I was in front of a patient..."

Another wonderful observation of the miraculous image of Our Lady of Guadalupe comes from Dr. J. Aste Tonsman who is a digital computer expert. He claimed: "Even with the present technology, it would be practically impossible to paint so many images, with details so minute as those that have been discovered in the irises of the eyes of the Virgin in the



ayate of the Tepeyac. We should remember that the diameter of these irises is less than seven or eight millimeters, and we have to emphasize, besides, the coarse material onto which this image was printed..."

At the end of this month, our CMRI and secular priests will meet in Spokane for our bi-annual priests' meeting. There will be many things to coordinate and to schedule as well as

matters of moral theology, canon law, and liturgy to review. These meetings are so important to maintain unity amongst our clergy.

May all of you have a blessed New Year of 2017!  
With my prayers and blessing,  
Most Rev. Mark A. Pivarunas, CMRI



*The Carmelite Fathers and Brothers*



*The Carmelite Sisters*



*The Sisters of Divine Providence*



*San Jose Academy*

1917 Code of Canon Law, promulgated by Pope Benedict XV.

Canon 737: “Baptism, the door to and the foundation of the sacraments, necessary for the salvation of all persons in fact or **at least in desire**, is not validly conferred except through working with true, natural water accompanied by the prescribed verbal formula.”

The footnotes to Canon 737 refer to the decree of the Council of Trent. *Decree of Justification*: (Session 6, Chapter 4): “In these words a description of the justification of a sinner is given as being a translation from that state in which man is born a child of the first Adam to the state of grace and of the ‘adoption of the sons’ (Rom. 8:15) of God through the second Adam, Jesus Christ, our Savior and this translation after the promulgation of the Gospel cannot

be effected **except through the laver of regeneration or a desire for it, (*sine lavacro regenerationis aut eius voto*)** as it is written: “Unless a man be born again of water and the Holy Spirit, he cannot enter in the kingdom of God” (John 3:5).

Canon 1239: “Catechumens, who through no fault of their own, die without baptism, are to be treated as baptized.”

The Roman Ritual, approved by Pope Pius XI

*Rituale Romanum*: “Holy Baptism, the gateway of the Christian religion and of eternal life, which holds the first place among the other Sacraments of the New Law, instituted by Christ, is necessary to all in fact or **at least in desire** for salvation...”

# *Father Connell Answers Moral Questions*

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

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## GIFTS ON THE OCCASION OF AN INVALID MARRIAGE

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**Question:** Should we tell our people that it is wrong for them to give a wedding present to a couple who are entering a union that is invalid according to the teaching of the Church, particularly the attempted marriage of a Catholic girl to a divorced man before a non-Catholic clergyman or a civil official?

**Answer:** Catholics should be told that ordinarily, at least, they should refrain from presenting gifts to couples entering a union that is invalid according to Catholic principles, particularly if one of the participants is a lapsed Catholic. A wedding gift is an expression of joy and congratulation to the two who are entering the holy state of matrimony. But how can a Catholic consistently manifest joy and congratulation to a couple who are entering a union that is not a true marriage but only a sinful concubinage? Such a gift has the appearance of approval of acceptance by these two of the deplorable state, a sad parody of the conjugal union. Even when the gift is to be given by a group, such as the office companions of one of the parties, with the understanding that each of the workers contributes a small sum, Catholics should be advised to withhold any contribution. However, in this case the cooperation might be justified if otherwise an individual would have to suffer some grave inconvenience. In very exceptional circumstances alone would a Catholic have a sufficient reason to give an individual present to a couple entering an invalid union—for example, a secretary whose employer is attempting a marriage of this kind, and who realizes that she would be discharged if she did not present a gift. In a case of this kind, if one of the couple is a Catholic, a gift could appropriately be an article of a religious nature, such as a crucifix or a devotional book, which might offer an occasion of repentance to the unfaithful member of the Church.

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## THE SPECIAL EFFICACY OF A HIGH MASS

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**Question:** In what respect can we say that a High Mass offered for a soul in purgatory is more beneficial than a Low Mass?

**Answer:** It would seem that the fruits *ex opere operato* (the benefit is given [to a soul in purgatory] by the very objective power of the sacrificial rite itself)—that is, the benefits produced by the Mass as the offering of Christ as principal Priest and Victim—are the same in both a High Mass and a Low Mass. However, the liturgical additions of the High Mass—the chant, the participation of the choir, etc.—confer additional efficacy *ex opere operantis* (by virtue of liturgical additions). This efficacy includes greater honor to God and greater satisfactory benefit for those who are the recipients of the fruits of the Holy Sacrifice. From this standpoint we can say that a High Mass offered for a soul in purgatory is more beneficial than a Low Mass. This principle is well illustrated by the theological teaching that if a priest who received a stipend for a High Mass celebrates a Low Mass instead, he is later bound to offer a High Mass, with the intention of applying the special liturgical features for the person who had given the stipend, though he may apply the fruits *ex opere operato* for another intention.

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