



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,

Having celebrated the feast of the Epiphany, Fr. Gerard McKee, CMRI and one of our seminarians, Michael Sellner, accompanied me to Guadalajara, Mexico to assist at the ordinations of two Carmelite religious to the holy priesthood and another Carmelite to the first two minor orders of Lector and Porter. Our stay at the monastery was a wonderful experience: to hear the religious chant the Divine Office, to see their happiness and contentment with their simple way of life, and to experience their joy in the service of God. The same can be said of the Carmelite Sisters; they are like spiritual dynamos—always busy about the

things of God. Besides the ordinary responsibilities of the convent, the church and sacristy, the Sisters have learned from a very experienced seamstress (who manufactures the garments of Our Lady of Zapopan at the national shrine in Guadalajara) the fine art of intricate needlework with gold thread. One unique and special gift from the Carmelite Sisters to me and which took over a year of work and over a thousand hours of labor was a gold mitre. Needless to say, this mitre has a definite weight to it and is truly a work of art.

This pastoral trip also afforded me the opportunity to visit the convent of the Sisters of Divine Providence (a congregation founded by the late Bishop Moises Carmona in 1990 and whose spiritual care I inherited). After the death of Bishop Carmona, these Sisters had



Priestly ordinations of two Carmelites in Guadalajara, Mexico

to weather numerous storms which have severely tried their congregation. Last year, they lost their Mother Superior to cancer, but trusting in His Divine Providence, these religious continue to persevere. Although they are very poor, they are also very happy and content in the service of God.

In addition to ordinations and visits to the monastery and convents, the sacrament of Confirmation was also administered. Every visit to Guadalajara is a tremendous spiritual boost for me, not only from the good example of the religious but also from the fervor and devotion of the laity. Truly the traditional Catholics of Mexico have been blessed by God and His Holy Mother, Our Lady of Guadalupe.

At the end of this month our priests will meet in Spokane for our bi-annual meeting. Although these meetings are for just three days, we cover a multitude of topics relevant to our priestly apostolate, especially in the coordination of our Mass centers both nationally and internationally.

This new year of 2018 marks the 60th anniversary

of the death of Pope Pius XII who was called the Pope of Fatima. The theme for our Fatima Conference in October will tentatively be centered on this great pontiff and his promotion of the message of Fatima and of devotion to the Immaculate Heart of Mary.

As we have resumed classes after the Christmas break, we have two new seminarians for this new semester; one of whom was a former Novus Ordo priest who has come to realize the invalidity of his orders from the Modern Church. Please keep our seminarians in your prayers.

With all the news about “global warming” and climate change, our temperatures here at the seminary have seen some record lows of more than 20 degrees below zero (windchill included). For our priests, this means we need to be very attentive when we travel on the weekends for our Mass circuits; any vehicle trouble can have serious consequences if we get stranded “out in the sticks” between Mass centers. May your new year of 2018 be one of many graces and blessings!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



The newly ordained priests concelebrate with the Bishop



Ordination to the minor order of Lector



“Receive the Holy Ghost, whose sins you shall forgive they are forgiven them...”



Carmelite Priests and Brothers



One of the newly ordained priests offers his first High Mass



Sisters of Divine Providence



Carmelite Sisters

Remote Preparation for Marriage

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

In writing on this subject, the distinguished moral theologian, Fr. Francis J. Connell, C.S.S.R., condemned in no uncertain terms the steady company-keeping of a boy and a girl who have no idea of marrying and could not expect to marry within a reasonable time even if they wished to do so. In his opinion the following factors in combination may be regarded as constituting steady company-keeping:

1) The association of the two must be frequent. A boy and girl who go out with each other only once or twice a month can hardly be said to be keeping company, at least if they have the opportunity to meet more frequently. However, the amount of time they spend together would have to be taken into consideration. A pair who meet only once a week but spend three or four hours together could be regarded as company-keepers more correctly than a boy and girl who meet two or three times a week in the drug-store for a coke and a talk of a half-hour's duration. But certainly a couple who spend two or three evenings a week together fulfill this condition of company-keeping.

2) The association must be exclusive—that is, there must be an understanding that she is his “girl-friend” and he is her “boy-friend.” Of course, an occasional date of each with another juvenile would nullify this condition. An ordinary feature of this exclusiveness is that they pass some time in places in which they cannot be seen by others. As is evident, this is the most dangerous aspect of steady company-keeping....

3) The association must be motivated by some measure of affection. It is possible that mere expediency or convenience may be the only reason for their company-keeping. Thus, if a boy or girl happen to be the only Catholic juveniles in a small community, they might go to school together and return together and meet two or three times a week in each other's home to go over schoolwork, with a feeling of friendliness, but without any of the emotional attitude designated as love or affection. Their motive of exclusive association might be the fact that they feel it safer for Catholic adolescents to associate with one another rather than with non-Catholics, or the fact that they are convinced that there is less moral danger with each other than with the other boys and girls of the community. I do not believe that it happens often that a boy and a girl associate with each other frequently and exclusively without developing affection. Nevertheless, if this factor is lacking, and they regard each other merely as good friends, they cannot be said to be in the category of steady company-keepers.

It does not follow that if any of these three conditions is not present a boy and a girl can be permitted to associate with each other as often as they choose or under any circumstances they may select. Even a type of association that is not steady company-keeping in the strict sense may be a proximate occasion of sin for a particular couple. Thus, a boy and girl may go out with each other only once or twice a month, but if they commit sin on these occasions, their meetings must be discontinued, or at least definite precautions must be taken to avoid relapse.

If, however, these three conditions are verified, the couple can be said to be keeping steady company. Now, it is the common theological opinion that a couple who put themselves in such circumstances are in an occasion of sin, and consequently are doing wrong by frequenting such an occasion unless they have a sufficient justifying reason...

From this it follows that adolescent company-keeping in the conditions described is sinful because the young couple are putting themselves in the occasion of grave sin without a sufficient reason...

In any event, if a boy and a girl have proved that this manner of association is a proximate occasion of sin for them, they are guilty of mortal sin by continuing this type of companionship without any expectation of marriage in the near future...

It should be understood that “going steady” is not condemned solely because *teenagers* are involved. The same judgment would apply to older persons if similar circumstances were present. Furthermore, this judgment would not apply to steady company-keeping by a couple who can reasonably look forward to marriage within a reasonable period of time, even though they be teenagers. Thus a girl of seventeen in her senior year in high school may be keeping steady company with a youth of nineteen, who plans to marry her within a year following her graduation. Such a marriage may be imprudent because of the immaturity of the couple, but in itself it would not be contrary to divine or ecclesiastical legislation.

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MATER DEI SEMINARY
7745 Military Avenue
Omaha NE 68134-3356
www.materdeiseminary.org