



Adsum

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LETTER FROM THE RECTOR

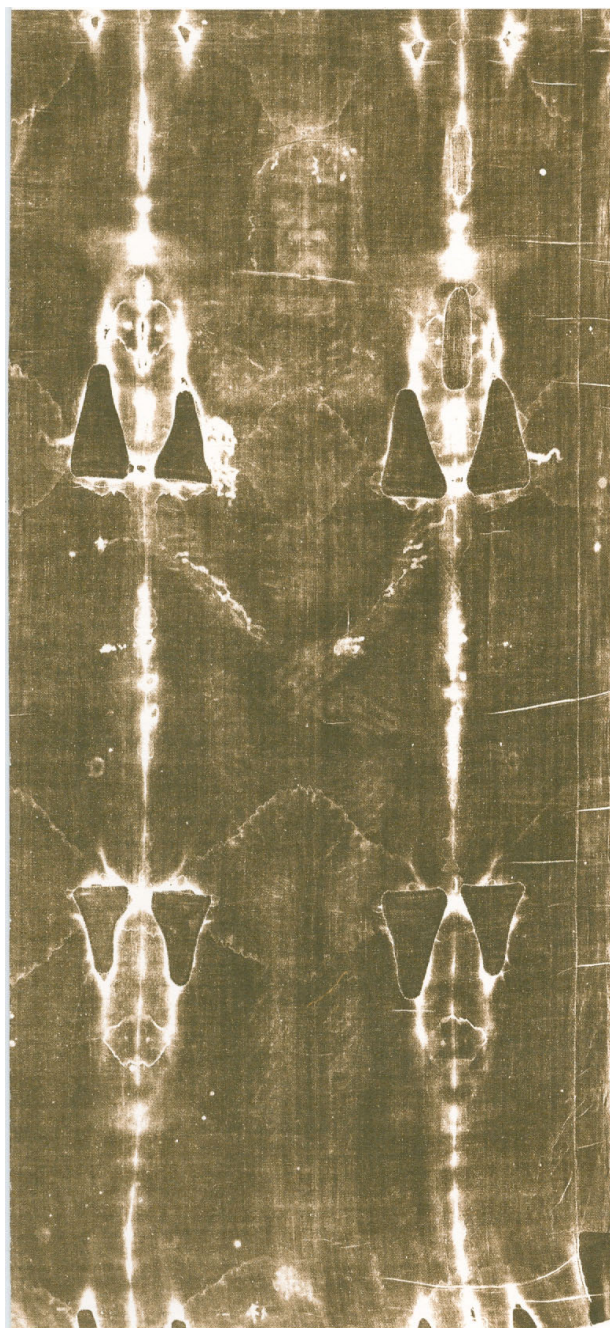
Dear Friends and Benefactors,

According to many of the saints and spiritual writers, one of the most efficacious means available to us to advance in the spiritual life is meditation on the Passion and Death of Our Divine Saviour Jesus Christ. Herein we realize the infinite love of God for us and the great wickedness of the sins of man. How appropriate and beneficial it would be for us to spend some of our time during this holy season of Lent in serious meditation on the Passion. To assist us in this spiritual exercise, we can pray the Sorrowful Mysteries of the Rosary, make the Stations of the Cross, or read the narratives of the Passion from the four Evangelists (St. Matthew, St. Mark, St. Luke, and St. John). Besides these, there is yet another way to meditate on the sufferings of Christ to form in our minds a vivid description of the price Jesus paid for our redemption. This other way is to study the Shroud of Turin.

In recent years, a documentary on the Shroud has shed new scientific light on the authenticity of this ancient artifact. This includes the new scientific findings about the original Carbon-14 dating of the Shroud in the early 1980's, which apparently dated the Shroud back only to the twelfth century. Some of these discoveries are listed as follows:

1. The relationship of the blood and the image on the Shroud of Turin to the blood and the image on the Sudarium (the burial face cloth of Christ of Oviedo, Spain).
2. The images of unique flowers on the Shroud.
3. The presence of particulate pollen on the Shroud.
4. The molecules of limestone found on the Shroud.
5. The analysis of the VP-8 Image Analyzer of NASA.
6. The presence of bacteria on the Shroud which obstructed the original Carbon-14 dating.

Before we consider these new discoveries, let us remember that the image on the Shroud perfectly matches the Biblical description of the sufferings of Christ (the scourging, the crowning with thorns, the nail wounds in the hands and feet, and the wound in the side). We also need to remember that after hundreds and thousands of tests conducted by STURP (the American team of scientists who were allowed to directly examine the Shroud in 1979) with the most sophisticated technology available, they concluded



that there is absolutely no way the image on the Shroud could have been a forgery. They also verified that the bloodstains on the Shroud are indeed human blood (type AB) and that there is no known way of how the image was impressed upon the Shroud.

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Let us now consider individually each of the new discoveries listed above.

1. There is in Oviedo, Spain, a relic of the Passion of Christ – the bloodstained cloth that wrapped the head of Christ immediately after the Crucifixion. According to a fifth century testimonial of the cathedral of Oviedo, the relic is the Sudarium of which we read in the Gospel of St. John and which remained in the tomb with the burial cloth after the Resurrection of Jesus. It was the ancient custom of the Jews (and it still is today) to wrap the head of their dead, especially when the individual died a violent death. The testimonial verifies that this relic was brought to Spain from Jerusalem by way of northern Africa. Thus, the location of the Sudarium is historically and geographically established independently of the Shroud of Turin.

What is most fascinating is that the blood on the Sudarium of Oviedo, Spain, identically matches the blood on the Shroud of Turin (type AB). Furthermore, when the image of the bloodstained cloth of the Sudarium is placed over the image of the head on the Shroud, the bloodstains line up perfectly. Thus the Sudarium, which dates back to the first century, supports the authenticity of the Shroud.

2. Another recent discovery found on the Shroud was the presence of images of flowers and plants which had been placed on the Shroud perhaps as a sign of respect or to help perfume the body. Dr. Allen Whanger, a botanist of Duke University, has identified 28 of these plants and flowers, many of which are indigenous only to Jerusalem. He furthermore discovered that these plants and flowers found on the Shroud blossom only during the months of March

and April. From this Dr. Whanger concluded that the image on the Shroud was formed during these months.

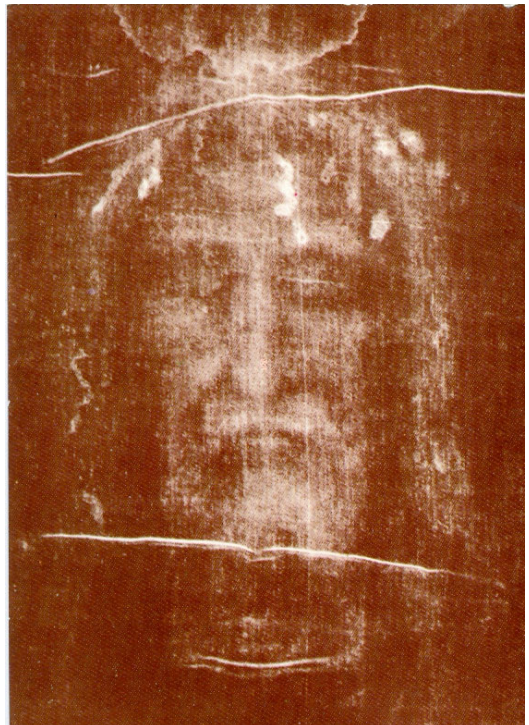
3. Dr. Uri Baruch, an Israeli botanical expert, completed the extensive experiments begun by Swiss criminologist and botanist, Max Frey, on the 58 different pollens found on the Shroud. Dr. Baruch conclusively proved that 28 of these pollens were from plants found only in the Middle East where the Shroud had to have originated.

4. Yet another new discovery found on the Shroud is the presence of molecules of limestone. This limestone is unique to limestone found only in and about Jerusalem.

5. Kevin Moran, an optical specialist on the STURP team, discovered from their VP-8 Image Analyzer that the image on the Shroud was indeed formed from an actual body, that is, 3-dimensional. Both he and Don Lynn, an image-processing expert from NASA, again concluded that the image was not a forgery.

6. Lastly, the original Carbon-14 dating of the Shroud in the early 1980's, which erroneously dated it back only to the twelfth century, was obstructed by a significant amount of bacteria found on the cloth. Dr. Harry E. Gove, physicist and inventor of the modern technique for Carbon-dating (Accelerator Mass Spectrometry), has stated that, according to the recent discovery of Dr. Garza Valdez, bacteria that form on the objects to be Carbon-dated contaminate the process and such objects cannot be accurately dated until this bacteria is removed. Once again, a significant amount of bacteria was found on the Shroud, thus invalidating the original Carbon-14 dating.

(see next page, col. 2)





Scientists examine the Shroud of Turin

The six discoveries listed above are by no means a comprehensive and complete list of all that can be said concerning the Shroud. Nevertheless, when one weighs all the scientific evidence, I personally believe that the Shroud of Turin is an actual image of Our Divine Redeemer. One remarkable comment made by NASA expert, Don Lynn, about the Shroud is that the terrible wounds inflicted on the Body of the Person on the Shroud do not correspond to the calm and peaceful demeanor manifested on the Face of that Person. Indeed, Our Divine Saviour Jesus Christ is the Lamb of God “Who takes away the sins of the world.”

May you all have a grace-filled season of Lent!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

Old Testament Prophecies on the Sufferings of the Messias

Excerpts from *The Catechism Explained* by Spirago & Clarke

* The Messias was to enter into Jerusalem riding on an ass (Zach. IX, 9).

* He was to be sold for thirty pieces of silver: “And I took the thirty pieces of silver, and I cast them into the house of the Lord” (Zach. XI, 12-13).

The words of Zacharias were exactly fulfilled; Judas threw down the money in the Temple, and with it was bought a field belonging to a potter, as a burying-place for strangers (Matt. XXVII, 5-7).

* He was to be betrayed by one who ate at the same table with Him (Ps. XL, 10)

Judas went out from the Last Supper to betray his Master (John XIII, 30).

* His disciples were to forsake Him at the time of His Passion (Zach. XIII, 7).

* He was to be mocked (Ps. XXI, 7), beaten, spit upon (Is. 1, 6), scourged (Ps. XXII, 14), crowned with thorns (Cant. LII, 11), and given gall and vinegar to drink (Ps. LXVII, 22).

The chief priests and Scribes at the Crucifixion mocked Our Lord, and said among themselves, “He saved others, Himself He cannot save.” (Mark XV, 31; Cf. XV, 29). In the house of Annas a servant gave Him a blow (John XVIII, 22). In the house of Caiphas, when He declared Himself the Son of God, the servants spit upon His face, and gave Him blows; Pilate had Him scourged (John XIX, 1) and handed Him over to the soldiers, who

crowned Him with thorns, put upon Him a purple robe (in mockery of the imperial purple), struck Him on the head with a reed, and derided Him (Mark XV, 15-19). On Golgotha they gave Him to drink wine mixed with gall, which, when He tasted, He would not drink (Matt. XXVII, 34).

* For His garments lots were to be cast (Ps. XXI, 17). *The soldiers divided His garments into four parts, and gave to each soldier a part. His coat they would not divide, for it was without seam, woven from the top throughout. They therefore cast lots for it (John XIX, 23).*

* His hands and feet were to be pierced with nails (Ps. XXI, 17).

Our Lord was really fastened by nails to the cross; for He showed to St. Thomas the wounds in His hands and feet, and told him to place his finger in them. (John XX, 27). The usual practice was to tie condemned criminals to the cross with ropes.

* He was to die between two evil-doers.

The prophet Isaias says: “They shall give the ungodly for His burial, and the rich for His death” (Is. LIII, 9). He died between two highway robbers, who were crucified at the same time with Him (Luke XXIII, 33).

* He was to be patient as a lamb in His sufferings (Is.

LIII, 7), and was to pray for His enemies (Is. LIII, 12).

* He was to die willingly and for our sins (Is. LIII, 4-7).

Father Connell Answers Moral Questions

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

Conditional Administration of Sacraments

Question : I have heard it stated that in conferring a sacrament conditionally, the priest should express the condition in the words: “Si capax es.” Will you please comment on this statement?

Answer: It is a commonly accepted principle of theologians that a sacrament should be conferred conditionally only when there is some doubt about the *validity*, not when there is doubt merely about the *fruitfulness* of the reception. In other words, the minister’s intention to confer the sacrament should not be qualified unless he fears that for some reason the sacrament cannot actually be received. If he is uncertain only as to whether or not the recipient will receive the *grace* of the sacrament, he should administer it without any condition. The reason is that, as long as a sacrament is validly given, even though it may be unfruitful at the time of the administration, there is a chance that it may confer its grace later by revival. On the other hand, if a sacrament is administered with a condition referring to something required merely for fruitfulness (for example, “If you are contrite,” in the conferring of Extreme Unction) the sacrament is not valid in the event that the condition is not verified, and thus there could be no subsequent revival of grace.

The expression “Si capax es” is quite suitable to cover any doubts regarding validity on the part of the recipient, when it is used to signify: “If you have all the requirements for the valid reception of this sacrament.” For example, when it is uncertain whether the subject is alive, whether (in the case of one who has attained the age of reason) he has the intention to receive the sacrament, whether (in the case of a sacrament that cannot be repeated validly) he has already received the sacra-

ment validly, the condition “Si capax es” can be employed very appropriately. The Ritual does, indeed, prescribe more definite expressions for particular cases. For baptism two conditions are specified—“Si non es baptizatus (a),” when it is uncertain whether the recipient has received this sacrament previously, and “Si tu es homo,” when it is uncertain whether the creature being baptized is really a human being. For Extreme Unction the condition “Si vivis” is called for in the event that it is doubtful whether or not the subject is still living. But in other cases it is surely permissible to use “Si capax es,” although the minister, if he wishes could be more definite—for example, “Si sufficientem intentionem habes.” It should be noted that to administer a sacrament conditionally a just cause must be present. Such a cause is always present when there is a prudent doubt as to whether one of the three sacraments that impress a character was validly conferred previously (Can. 732, § 2). It is well to remember, also, that (apart from the particular instances mentioned in the Ritual) an internal act of the will to administer the sacrament conditionally suffices, without any verbal expression of the condition (St. Alphonsus, *Theologia Moralis*, Lib. VI, n. 29).

The expression “Si capax es” would not be appropriate when the doubt concerns the validity of the sacrament from the standpoint of the matter—for example, whether this liquid is really water such as is required for a valid baptism. In such a case (provided there is a sufficiently urgent reason for using doubtful matter) the condition should be “Si valeat haec materia.”

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