

Adsum

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LETTER FROM THE RECTOR,

Dear Friends and Benefactors,

The Resurrection of Our Lord and Saviour Jesus Christ is the greatest and most glorious feast of the entire ecclesiastical year, just as the Passover was the greatest feast for the Israelites in the Old Testament.

The reason for this is quite simple: the Resurrection of Our Lord is the very foundation of Christianity. For if, after His death, Jesus had not risen, who would have had faith in Him as the Promised Messiah, the Redeemer, the Son of God? If Jesus would not have risen, there would be no Christianity today. If Jesus Christ would not have risen, His Apostles and disciples would not have gone forth to preach about His Life, Death and Resurrection, sealing the truth of their testimony with their very own blood. As St. Paul tells us in his Epistle to the Corinthians: *"And if Christ be not risen again, your Faith is in vain, for you are yet in your sins."* (1 Cor. 15:17).

As we reflect during this Paschal season on the Resurrection of Our Saviour, we marvel at the infinite wisdom of God in all of the circumstances which surrounded His Resurrection, and which have provided and will provide to all men for all times the clear and undeniable evidence that Jesus Christ truly is the Son of God, the Promised Messiah, the Redeemer of the world.

First of all, Our Lord prophesied many times that He would endure a most cruel Passion and ignominious Death on the Cross, but on the third day rise again.

"As Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." (Matt. 12:40)

"They shall deliver Him to the Gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again." (Matt. 20:19)

"Destroy this Temple, and in three days I will raise it up. But He spoke of the Temple of His Body." (John 2:19-20)

"After I shall be risen again I will go before you into Galilee." (Mark 14:28)

"He charged them not to tell any man what things they had seen till the Son of man shall be risen again from the dead. And they kept the word to themselves, questioning together what that should mean: When He shall be risen from the dead." (Mark 9:8-9)

These prophecies served as a remote prelude to His glorious Resurrection, but the proximate prelude was His Crucifixion. Our Divine Saviour sacrificed Himself on the altar of the Cross as the Lamb of God to take away the sins of the world. When we consider how cruel, humiliating and ignominious was His Death, we see how this served to make His Resurrection all the more glorious.

On Good Friday, it seemed to all outward appearances that His enemies had finally discredited Him. They taunted Him and mocked Him saying: *"Thou who destroyest the temple, and in three days buildest it up again, save Thyself! If Thou art the Son of God, come down from the cross!"* (Matt. 27:39-40); *"Let the Christ, the King of Israel, come down now from the cross, that we may see and believe."* (Mark 15:31); *"He saved others, Himself He cannot save! If He is the King of Israel, let Him come down now from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He wants Him; for He said, 'I am the Son of God.'"* (Matt. 27:41-44).

What a contrast between Good Friday and Easter morning! An apparent defeat changes into complete triumph and victory. As we look back over the centuries, we find the triumph of Christ the King,

our Risen Saviour. His Cross is revered and revered throughout the world and His teachings have spread to all nations.

During the forty days after His Resurrection, Our Lord frequently appeared to His Apostles and disciples to strengthen their Faith. Throughout the Easter Octave, Holy Mother the Church presents these Gospel narratives for our meditation and instruction. Let us, like the Apostles and disciples, bear witness to our Risen Saviour by a truly Christian life and as St. Paul exhorts us, be spiritually risen to a new life in Christ, "free from sin" and "pursuing good works."

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





*Fr. Gregory, Fr. Gronenthal and Fr. Macias
chant the Passion of Our Lord
on Wednesday of Holy Week*



*The Adoration of the Holy Cross
on Good Friday*



The Chanting of Tenebrae



*The Blessing of Holy Oils
on Holy Thursday*



*Exhortation to the Priests at the end
of the Mass of Chrism*



The Easter Vigil, Chanting of the Lessons



Blessing of the Baptismal Water

Father Connell Answers Moral Questions

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

Marriage at Mass Prescribed

Question : May a pastor make a ruling for his parish, or a bishop for his diocese, that, whenever two Catholics are married, the ceremony must take place at Mass?

Answer: A pastor may not make such a ruling. There is no law of the Church requiring the marriage of Catholics to take place at Mass; and the pastor has the obligation of assisting at a marriage when he is reasonably asked to do so by his parishioners (or at least, by the bride residing within his parish), provided they have fulfilled all the conditions demanded by the Church. However, the pastor should urge Catholic couples to have their marriage sanctified by a Mass. *Per se* (strictly speaking), a bishop could make such a ruling for his diocese if he believed that the public order required it; but it is difficult to see how the public order would require

such a universal law. Indeed, it would seem to be almost like a general impediment, which a bishop is not empowered to establish.

In any event, if a bishop should deem it suitable to make such a law for his diocese, he should be prepared to grant frequent exceptions, since there are undoubtedly many occasions in which two Catholics are justified in seeking a quiet marriage without a Mass — for example, when they are elderly, when they are having a marriage validated after many years of invalid union, or when the woman is far advanced in pregnancy.

Permission to Substitute the Scapular Medal for the Cloth Scapular

Question : When and by whom was permission given to substitute the scapular medal for the cloth scapular?

Answer: General permission for this substitution was granted December 16, 1910, by the Congregation of the Holy Office, with the approval of Pope St. Pius X. The Pope on this occasion expressed his desire that Catholics would continue to use the cloth scapular in preference to the medal.²⁴ Previously to this general concession there was a special privilege to make this substitution, which could be granted by certain missionaries in Africa to the natives.²⁵

²⁴ Cf. *The American Ecclesiastical Review*, XLIV, 4 (April, 1911), 454.

²⁵ The Holy Office, A decree entitled “De Metallico Numismate,” Cf. *The American Ecclesiastical Review*, XLIV, no. 4 (April, 1911), p. 454. Cf. “A Medal as Substitute for the Scapulars,” *Ibid.*, XLII, 6 (June, 1910), 752.

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