

# **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,

For this issue of our seminary newsletter, there are three particular topics that are featured: the mission to Argentina, the December ordinations, and the feast of the Immaculate Conception.

At the end of November, Fr. Gerard McKee, CMRI, accompanied me to Cordoba, Argentina, to administer the Sacrament of Confirmation to the faithful under the pastoral care of Fr. Julian Espina, his brother Fr. Pio Espina, and Friar Pio, OFM. These good priests have an old but beautiful facility which was originally a Dominican minor seminary built over 100 years ago. My very first visit was in the mid 90s, and it is amazing how well the priests and their faithful have renovated the buildings. It was important to administer Confirmation at this time because, being south of the equator, their seasons are the reverse of ours. In December their summer begins, and the children will be out of school and many families will be on vacation. During this visit we confirmed forty-five children.

One unique experience on this trip was my visit to the hermitage of Friar Pio, OFM, in the mountains, about a mile walk from the parish church of San Jose. The small stone house was originally used many years ago by a Dominican priest who was seriously ill with tuberculosis. I am sure that St. Francis of Assisi looks down upon his spiritual son with pleasure as he truly lives a life of simplicity and poverty. In our times in which people are engrossed in materialism, Friar Pio's life is one blessed with a peace which the world cannot give, nor would understand.

Another special event during this trip to Argentina was a visit to the church of San Antonio in Cordoba where is displayed the exquisite chasuble used by Cardinal Pacelli (the future Pope Pius XII) during his Mass at the International Eucharistic Congress. I had the opportunity to see the pictures of this event in an old newspaper and was amazed to read that there were 70,000 first communicants present for this Mass, all dressed in white, the sight of which brought tears to the eyes of the Cardinal. What a spectacular event



*Confirmations in Cordoba, Argentina*



these Eucharistic Congresses were in which numerous cardinals and bishops, hundreds of priests, seminarians and religious, and thousands of faithful publicly professed their faith in the Real Presence of Our Lord in the Sacrament of His Love.





*Friar Pio, OFM, a humble, simple Franciscan priest*



*The chasuble of Cardinal Pacelli (Pope Pius XII) for the 1934 International Eucharistic Congress in Buenos Aires*



*Fr. Julian Espina, Fr. Pio Espina, Fr. Gerard McKee, CMRI and the seminarians after Mass and Confirmations*

*(continued from p.1.)*

On the Feast of the Immaculate Conception, three of our seminarians advanced toward the holy priesthood. Nino Molina received the Minor Orders of Exorcist and Acolyte; Frater Anthony Short, CMRI and Carlos Borja received the Major Order of Subdiaconate. These ceremonies are always an inspiration and a motivation to the younger seminarians to persevere in their academic and spiritual formation. The time in the seminary goes by very quickly and they are laying the spiritual foundation for their future as priests and religious.

During the sermon for this Mass in honor of the Immaculate Conception, I emphasized the teachings of the early Fathers of the Church on this wonderful privilege of the Mother of God. God in His infinite wisdom chose a Woman to repair the harm done by our first parent, Eve. Sin was introduced into the world by a woman (Eve) through her disobedience, so also the beginning of our salvation was accomplished through the obedience of another Woman. This Woman was chosen by God to crush the head of Satan (Genesis 3:15) and Our Lord Himself tells us that His Mother is this Woman at the Wedding Feast of Cana and at the Foot of the Cross.

As we prepare during this Advent season for the coming of Our Divine Savior on Christmas, let us look to the Blessed Virgin Mary and imitate her virtues of humility, charity and obedience. Let us foster in our hearts the Blessed Virgin's love for prayer and reflection, as we read on two different occasions in the Gospel of St. Luke: after the birth of Christ, "...and Mary kept all these words, pondering them in her heart" and after the finding of Jesus in the Temple, "and His Mother kept all these words in her heart."

May all of you have a blessed Christmas and grace-filled New Year!

Most Rev. Mark A. Pivarunas, CMRI





*Frater Anthony Short, CMRI, and Carlos Borja take the Oath against Modernism, Profession of Faith, and Oath of Celibacy in the presence of Fr. Gronenthal*



*Nino Molina receives the Minor Order of Acolyte*



*Fr. Benedict Hughes, CMRI, from St. Joseph Minor Seminary was present to assist at the ordination ceremonies*



*Ordination to the Subdiaconate*



# ***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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## **The Publication of the Collection**

**Question:** In a certain parish the pastor requires his parishioners to give their contributions each Sunday in envelopes with their names, and then at the end of each month publishes a list of the contributions, for public distribution. One of the parishioners wishes to know if he is obliged to follow this procedure, whereby all the parishioners are told just how much he gives. Is he permitted to give his contributions with the stipulation that they be not made public?

**Answer:** It is an ecclesiastical law, based on divine law, that the faithful shall contribute to the temporal needs of the Church and of its ministers. The method whereby the funds are collected is left to local statutes and customs. In many parishes of our land it is the custom for the names of those who contribute and the amounts contributed by each to be published and thus made known publicly. If the parishioners are willing to contribute under these conditions, they are permitted to do so. But if a parishioner wishes his contribution to remain a private matter, he has the right to this privacy. He has no obligation to make his particular contribution a matter of public knowledge. If he gives to the Church according to his means, he is fulfilling his duty. Hence, if he contributes in such a way that the public will not know how much he has contributed, but in such wise that he has truly given according to his means, he has fulfilled his obligations. The pastor has no right to make his contribution public, if he objects to this procedure. It is a well known fact that the publication of the contributions of the parishioners helps to swell the collection. But we must not forget that in following this procedure we should try not to foster the vanity of those who contribute generously because they wish to see their names at the head of the list or to cause painful embarrassment to those who are making sacrifices to give to the Church as much as they can afford, even though it may appear a small offering. Hence, the parishioner whom the questioner describes would seem to be acting within his rights, in objecting that the amount of his contribution be made public, as long as he is truly determined to contribute to the Church according to his financial abilities.

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## **The Rights of a Religious**

**Question:** A nun has received permission to be treated for an ailment. The superioress asks the doctor to tell her the nature of the sickness and receives the answer that by virtue of his obligation of professional secrecy the doctor must regard the matter as confidential. The superioress tells the doctor that by her vow of obedience the religious has renounced the right to secrecy in this matter. Is the superioress correct?

**Answer :** *Per se* (considering just the personal nature of one's bodily ills), the religious has a right to have the nature of her ailment kept secret by the doctor, so that the superior has no right to the knowledge. For the religious profession does not involve the renunciation of the right to privacy regarding one's own bodily condition. *Per accidens* (under certain circumstances) the superior would have a right to be informed of the precise nature of the malady and of the remedy which the doctor considers necessary. Thus, if an operation were to be required at the expense of the community, she should know what is the sister's ailment, the hope of success, and the amount of money that will be entailed. Again, if a sister were afflicted with a contagious disease that might injure the other religious, the superior should know the facts so that she may take measures to prevent the spread of the malady. Since in certain circumstances sickness may justify a religious community in dismissing one who is temporarily professed before final vows are taken, the superior has the right to know if such circumstances exist in the case of a sister who has only temporary vows. It seems hardly necessary to add that even when the superior lawfully finds out the nature of the sickness that is afflicting one of the sisters, she may not communicate the information to those who have no right to it.

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