

# **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,

In your kindness and charity, please pray for the repose of the soul of my father, Walter Anthony Pivarunas, who passed away at the age of 90 on January 27. I am most grateful to Almighty God and Our Blessed Mother that he spent several of his last years here in Omaha where he was very active in our parish, seminary and school.

Very gregarious by nature, he had many traditional Catholic friends who visited him often. He frequented the Sacraments and was present for our ordinations, religious vows ceremonies, graduation and school programs, and parish events. Ever devoted to the Blessed Virgin Mary, he prayed the daily rosary and wore her Brown Scapular. For the many who knew him, he was a staunch traditional Catholic and never hesitated to speak out against the modernism and liberalism in the modern Church. It was a great consolation to me that on the day of his death, priests from around the country and in other parts of the world offered Holy Mass for the repose of his soul.

Although he resided in Omaha, the Requiem Mass



### *Solemn Requiem Mass*

and funeral ceremonies were held in Chicago so he would be buried next to my mother, Josephine, in St. Casimir Lithuanian Catholic Cemetery.

It is a tradition that when a priest's mother dies, the linen band that wrapped his anointed hands at ordination is buried with her. In keeping with this pious practice, when my mother died in 1993, I placed that linen band with her. As I gathered the things needed for my father's funeral in Chicago, I found the linen bands that were used in the anointings of my head and hands during my episcopal consecration and considered how appropriate it would be to place them with my father in his burial.

I sincerely appreciate all of the condolence cards, prayers, and kind words that poured in after his death and wish to thank all of you who were so kind to my father while he was alive and have prayed for his repose in death.

When the seminarians returned after Christmas break and began a new semester, they were joined by Christian Pawlowski, our new seminarian from Canada. He decided that he will be a religious priest and so on the feast of Our Lady of Lourdes, he was received into the Congregation of Mary Immaculate Queen (CMRI) as a postulant. For the next six months he will continue his studies until he is received as a



*My father poses with his granddaughter  
after final vows*



*Christian Pawlowski is received  
as a CMRI postulant*

novice and begin his one year novitiate in Olathe, Colorado, under the spiritual direction of Fr. Bernard Welp, CMRI. Another development for our religious seminarians for this coming fall will be that their first two years of seminary studies will be held in

Colorado in order to provide a better atmosphere for their religious formation. After they receive the First Clerical Tonsure and begin studies in Moral Theology and Canon Law, they will return to Omaha to join the seminarians who will be ordained as secular priests.

On this same feast, Our Lady of Lourdes, three young ladies were received as novices to the Congregation of the Mother of God (CMD). All three of them had attended our traditional Catholic schools and come from good Catholic families. In our times it is truly an inspiration to still find young people who are willing to leave all behind to follow Christ in the evangelical counsels of poverty, chastity and obedience and in imitation of the humble handmaid of the Lord, the Blessed Virgin Mary. After the holy priesthood, Holy Mother the Church needs dedicated religious, both Brothers and Sisters, to work in the vineyard of the Lord. No greater blessing can come to a Catholic family than to have a son or daughter consecrated to God. Vocations need to be fostered in the good ground of a Catholic home where the faith is truly lived.

Thank you for your prayers, sacrifices and support for our seminary!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



*Reception of the habit for novice Sisters*





# *The Martyr of Denver*

*Fr. Leo Heinrichs, O.F.M.*

*by Glenn D. Kittler*

People could not understand the man's hatred. On the Sunday morning of February 23, 1908, Giuseppe Alia entered St. Elizabeth's Church in Denver, a revolver hidden under his coat. The 6 o'clock Mass was being offered. Alia waited until time for Communion, then went to the rail with the others. When the Host was placed on his tongue, Alia spat it out, then shot the priest in the heart and killed him.

Alia was captured as he ran from the church. Weeks later, just before his execution for murder, he said: "Provided he who died was a priest, anything else matters little."

The city was stunned. It was difficult to believe that a man could hate so much that he would kill another for no other reason than that his victim was a priest. Alia belonged to a secret society of anarchists—men who despised all forms of authority, especially the Catholic Church. Out of delusions of freedom they attacked the one institution that had fought for freedom since its first days.

Alia's victim was Father Leo Heinrichs, a Franciscan who had come to America a few years before as a missionary. Born in Germany in 1867, Father Leo had studied in Holland after Chancellor von Bismarck restricted the Church's activities in his homeland. He was ordained in Newark, N.J., then worked in various Eastern cities before his assignment to Denver. Not until after his death did even his confreres realize what a holy man he had been.

He practiced remarkable penances. He knew he had a quick temper; to control it he wore leather pronged bands around his arms and waist as reminders

of charity. Nobody knew this until he was prepared for burial. It was discovered that he did not use his bed, but instead slept on a plain board hidden in his room. He slept little, spending most of his nights translating spiritual books from German into English. They, too, were found after his death.

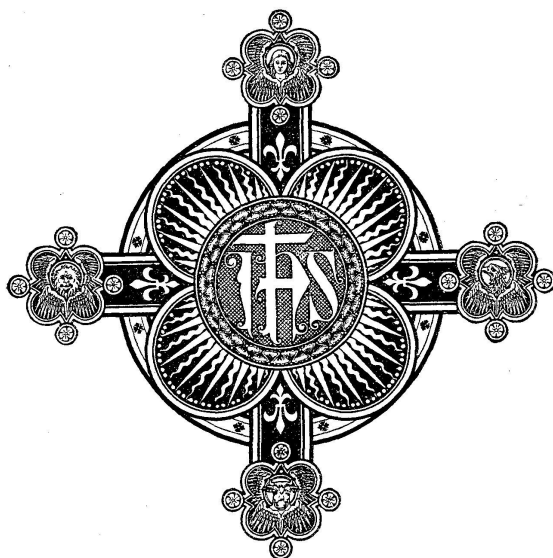
Children and the sick were his constant concern. As a pastor, he insisted that the utmost care be given to the proper training of children. During a smallpox epidemic, he virtually moved into the quarantine ward and spent

endless hours comforting the sick and assisting the dying. He seemed to know his death was near. A few days previous, he had commented that he wanted to die at Mary's feet: When he was shot it was at the foot of Our Lady's altar that he fell. Also, he normally went to confession on Thursdays; the Saturday evening before his death he asked his confessor to hear him.

But it was later that the most unusual events occurred.

In 1911, his remains were transferred to a new grave at Paterson, N.J., and it was found that though the coffin, its trimmings and his garb had all decayed in three years, he himself was untouched by the passage of time. Then reports arrived from people who claimed their prayers had been answered directly through his intercession. The reports increased and in 1926 preliminary investigations toward Father Heinrichs' beatification were begun.

Thus, in a unique way, a burst of hate unleashed a flood of love. Because one man's heart was owned by Satan, a martyr's crown went to another whose soul belonged to God and who may well one day become known to the world as St. Leo of Denver.



# ***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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## **MASS STIPENDS**

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**Question A:** If a hundred persons leave Mass cards at a wake, each with a stipend of a dollar, may the members of the family use a portion of the sum for High Masses (for a 5 dollar stipend—from the 1950's) and the remainder for Low Masses (for a 1 dollar stipend)?

**Question B:** In a parish where there are three priests may stipends for one thousand Masses be regularly kept on hand?

**Answer A:** If the donors of the stipends agree to the arrangement described by the questioner, the relatives of the deceased may use the money in this way. But if they made no such agreement, a Low Mass must be said for each one-dollar stipend, since this is presumed to have been the will of the donors (Cf. Can. 282, 830). If, indeed, a presumption can be established that the donors were willing to have their stipends pooled and a certain number of High Masses offered themselves would not seem to establish such a presumption, especially if the card given with the stipend promises a Mass with a one-dollar or five Masses with five dollars, etc. Perhaps a presumption could be established in a community if the pastor announces occasionally that those who give stipends on the occasion of a wake are to be considered as leaving to the relatives the right to determine the kind and the number of the Masses, unless they state the opposite. Certainly, if Mass cards were available on which it is clearly stated that this is the mind of the donor, there would be no difficulty.

**Answer B:** The Code expressly states that no one may take on himself the burden of celebrating more Masses than he can fulfil within a year (Can. 835). From this standpoint, a thousand Masses would not be too many to be kept on hand for three priests. However, it must be noted that it does not follow from this that the celebration of every Mass may be deferred a year. If the one who gave the stipend stipulated no precise time for the offering of the Mass or the Masses, the priest is allowed only a *modicum tempus* for the fulfilment of this obligation, and this time varies according to the greater or less number of the Masses (Can. 834 § 2, 2) Norms for determining the length of this time have been laid down by the Holy See, particularly in the *Ut debita* decree of the Congregation of the Propaganda, given May 11, 1904. Thus, a single Mass must be said within a month; one hundred Masses within six months. It is to be noted that this refers to one hundred Masses *from the same person*; for if one hundred Masses are received from a hundred different persons, each one has the right to have his Mass said within a month. From this it is very evident that, since the priests in our country usually receive their Mass stipends in small numbers from many different persons, it could rarely happen that a priest would be allowed to keep on hand enough Masses for a year. If a large number of requests for Masses come to him, he could solve the problem by asking each person to agree that the Mass may be deferred until it is convenient for the priest to say it. The better way would be to transfer his Masses to another priest who can say them without too great delay.

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