

# 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,

This month marks the 30th anniversary of Mater Dei Seminary (1989 to 2019). The seminary originally began in Coeur d'Alene, Idaho, in the early 1970's. It was in 1977 that Mount St. Michael's in Spokane, Washington, was purchased from the Jesuits and the seminary was relocated there. As the Mount is a very large and beautiful facility, the seminarians over a period of time became more and more involved in its maintenance. And it was in 1989 that it was decided to move the seminary to Omaha so that the seminarians



*Rev. Joseph Pham (Vietnam)  
receives the Diaconate*



*The new Deacon reads the Gospel  
together with the Bishop*

could exclusively focus on their studies for the priesthood. Over the past 30 years, 27 seminarians received their formation and education at Mater Dei Seminary and were ordained to the holy priesthood. In more recent years a number of those ordained were graduates of our Mater Dei Academy and since their ordination they are now teachers in the school they once attended.

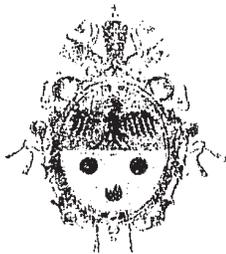
On August 24, Rev. Joseph Pham was ordained to the Diaconate. He originally was a Novus Ordo "priest" from Vietnam and, by the grace of God and the intercession of Our Lady, has recognized the bad fruits

of Vatican Council II together with the destruction of the Holy Sacrifice of the Mass (1969) and the invalidity of the New Rite for the consecration of bishops (1968), both promulgated by Paul VI. In a recent issue of the *Reign of Mary*, Rev. Joseph Pham addressed a letter to his former modern “bishop” and the “clergy” of his diocese in Vietnam, in which he explains his theological position in defense of the true Catholic Faith and in opposition to the erroneous teachings of Vatican II. Rev. Joseph Pham will be ordained together with Rev. Michael Sellner (Minnesota) and Rev. Joseph Appelhantz (Colorado) this December.

While on the topic of Rev. Joseph Pham from Vietnam, it is truly appropriate to consider the motto of the late Bishop Peter Martin Ngo-Dinh-Thuc—Miles Christi (Soldier of Christ). It was for his love for the Catholic Faith that Pope Pius XI appointed him his Apostolic Legate on the 15th day of March, 1938. He had the courage and fortitude to defend the Faith and to declare publicly on February 25, 1982, that the

See of St. Peter was vacant. For he clearly recognized that the Novus Ordo Missae was not a valid Mass and the errors of false ecumenism, religious liberty and modernism promulgated by the Conciliar Church of Vatican II contradicted what the Catholic Church had definitively taught by past Popes and Councils. To support this declaration Bishop Thuc listed the papal documents to defend his position. Among them he joined the Council of Trent, Session XXII; Missale Romanum of Pope Pius V (*De Defectibus Formae*); the brief *Adorabile Eucharistiae* of Pope Pius VII; the encyclical *Quanta Cura* by Pope Pius IX; the bull *Unam Sanctam* of Pope Boniface VIII; the bull *Cum Ex Apostolatus Officio* of Pope Paul IV; the decree *Lamentabili* and the encyclical *Pascendi* of Pope Pius X; the 1917 Code of Canon Law, Canon 188 n. 4 and Canon 1322; and Pontificale Romanum De consecratione electi in Episcopum: *Forma Juramenti* and *Examen*. Thanks to his courage, we have valid Orders and Sacraments today.

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

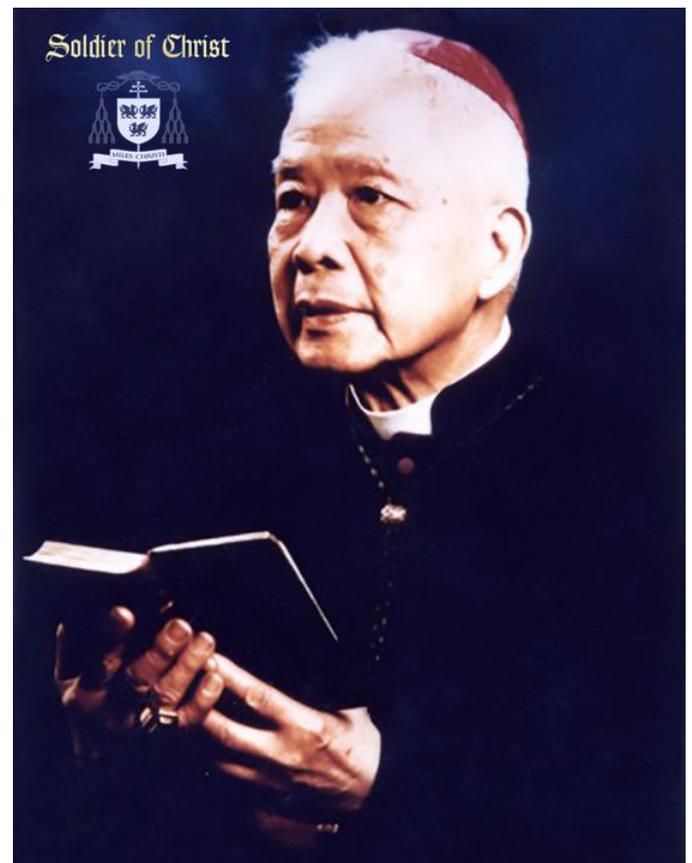


Pius XI

Plenitudine potestatis  
Sanctae Sedis Apostolicae deputamus  
in Nostrum Legatum Petrum Martinum  
Ngô-Dinh-Thuc Episcopum titulum  
Saesinensem ad fines Nobis notos, cum  
omnibus necessariis facultatibus.

Datum Romae apud S. Petrum,  
die XV mensis Martii MCMXXXVIII  
Pontificatus Nostri anno septimo-decimo.

Pius XI



# Reflections on the Life of a Seminarian

by *Abbot Marmion*

The years of study and preparation pass quickly. The young philosophy student is received into the clerical state with the Tonsure, which sets him apart as the chosen of the Lord. The two Minor Orders of Porter and Lector follow. He learns to care for the visible Body of Christ, the Church, and the Word of God in the Sacred Scripture. The study of Theology leads him to the Minor Orders of Exorcist and Acolyte. These bestow upon him power over the devil and introduce him into the sanctuary itself. As a Subdeacon, the young Levite dedicates himself irrevocably to the service of God and Holy Church. He takes upon himself the obligation of the daily recitation of the Divine Office and of perpetual celibacy. His years of study draw to a close, and, kneeling before the Bishop, he receives for the first time the imposition of hands as he is ordained to the Diaconate. Thus the young Levite ascends to the altar of God by several steps—Tonsure, Porter, Lector, Exorcist, Acolyte, Subdeacon, Deacon, until finally dawns that day which is the fulfillment of

all his hopes and dreams. "...On that blessed morning, the young Levite, overwhelmed by the sentiment of his own unworthiness and weakness, prostrates himself before the bishop who represents the heavenly Pontiff; he bows his head under the imposition of hands by the consecrating prelate. At this moment the Holy Ghost descends upon him and the Eternal Father is able to contemplate with ineffable complacency this new priest, a living reproduction of His beloved Son; "Hic est Filius meus dilectus." While the bishop holds his hand extended and the whole assembly of priests imitate his gesture, the words of the angel addressed to the Virgin Mary are accomplished anew: "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee" (Luke 1:35). At this moment, full of mystery, the Holy Ghost takes possession of this chosen one of the Lord, and effects between Christ and him an eternal resemblance; when he rises, he is a man transformed: "Thou are a priest forever according to the order of

## The Divine Office

by *a seminarian*

Have you ever wondered what the black book is that is inseparably found in the hands of your priest? That black book is called the breviary and it contains the Divine Office, the daily prayers which priests and major order clerics (deacons and subdeacons) are obliged to pray under grave obligation.

After the Holy Sacrifice of the Mass, the recitation of the Divine Office is the most important prayer that the priest offers to Almighty God during the day. The office is chanted by monks in monasteries from large books with musical notations, called Gregorian Chant; however, the simple parish priest has a "small version" of the Office in a book which contains no musical notation—thus it is called the breviary (from the Latin *brevis*, for *short*.)

The Divine Office is made up of the 150 psalms of the Old Testament, so divided throughout the seven days of the week, that all the psalms are recited in one week. The psalms are prayers written in the Old Testament. They made up the prayers of the Israelites. The principal author of the psalms was King David who wrote under Divine inspiration.

Besides the psalms, there are readings from Sacred Scripture, commentaries on Sacred Scripture from the Fathers and Doctors of the Church, and short accounts of the Lives of the Saints. These readings follow according

to the particular liturgical season and feasts of the saints.

The Divine Office is also divided into "hours" according to the different hours of the day. Matins and Lauds are prayed first. The word *matins* comes from the Latin word, *matutina*, which means *morning*; the word *lauds* means *praise*. Matins and Lauds combined make up the longest hour.

The little hours of Prime, Tierce, Sext, and None represent the first, third, sixth, and ninth hours of the day when they were ordinarily prayed. Prime (first) was prayed at 7:00 a.m.; Tierce (third) at 9:00 a.m.; Sext (sixth) at noon; and None (ninth) at 3:00 p.m. This time system reminds us of the Jewish system in Our Lord's time when we read that Jesus hung on the Cross from the Sixth to the Ninth hour.

Then comes the holy hour of Vespers. *Vespers* comes from the Latin word for *evening*, for this part of the Divine Office is ordinarily said in the evening. The last hour of the Office is Compline, so called because it is the last or completing hour of the day.

When the priests and clerics recite their Divine Office, they are praying the same prayers used for centuries in both the Old and New Testaments. They are using the same prayers used for centuries in both the Old and New Testaments. They are using the same prayers which the Israelites used in the Old Testament, which Our Divine Lord and His Apostles used, and which the Catholic Church has used from the beginning.

What praise and glory is given to God by His priests not only in the Holy Sacrifice of the Mass but also in the

# *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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## CATHOLICS ASSISTING AT AN INVALID MARRIAGE

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**Question:** If a Catholic assists at the attempted marriage of a Catholic before a non-Catholic clergyman does he incur the same excommunication that is incurred by the Catholic party of the marriage? The reason for believing that he may incur this penalty is the statement of Canon 2231 that in certain circumstances those who concur in the perpetration of a delict incur the same penalty as the chief culprit.

**Answer:** According to Canon 2231 only those co-operators incur the same penalty as the principal offender who co-operate in the ways mentioned in Canon 2209, §§ 1-3. Now, the mere assistance at an attempted marriage of a Catholic before a non-Catholic clergyman would not put one in any of the categories mentioned in these paragraphs; though it would do so if it constituted an inducement to the marriage so that otherwise the Catholic party would not attempt it.

However, it is well to remember that, even though a penalty is not incurred, the assistance of a Catholic at the attempted marriage of a Catholic before a non-Catholic minister, except in very rare cases, is so proximately a cause of grave scandal and even a manifestation of contempt of the authority of the Church that it must be regarded as a grave sin. A decree of the Congregation of the Propaganda in 1874 stated that regularly such attendance is forbidden, though it added that it could be tolerated for the sake of civil duty only (*civilis officii causa tantum*), provided there be no scandal, danger of perversion, or contempt of ecclesiastical authority (*Collectanea S. Cong. e Prop. Fide*, n 1410). In our country today the danger of scandal and contempt of ecclesiastical authority are almost always present. Hence, when priests are asked about the lawfulness of attending the marriage of a Catholic relative or friend in a non-Catholic church, the answer should practically always be “No.”

Davis says: “Assistance at a mixed marriage in a Protestant church would not be tolerated, since this would be co-operating in violating a serious church law which forbids mixed marriages without dispensation, and such a marriage would now be invalid.” (*Moral and Pastoral Theology* [London, 1956], I, 286). Treating the subject more fully, Bancroft says: “It is certain that Catholics may not be present at such marriages when their presence contains, manifests or implies an approval of the marriage. It seems that, barring other dangers and a sinful intention, friends and distant relatives may be present for a more grave reason in proportion to the greater danger and scandal. Near relatives, and especially parents, brothers and sisters, however, would seldom have a reason justifying their presence, because of the grave scandal necessarily connected with it, because of their obligation to admonish the one who is sinning, and in some cases, because of contempt for the regulations of the Church” (*Communication in Religious Worship with non-Catholics* [Catholic University of America Press, Washington, D.C., 1943], p. 129).

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