

December, 2016

Adsum

Adsum is published by the seminarians of **Mater Dei Seminary** for the enjoyment of our families, friends, and benefactors.



“And the Word was made flesh and dwelt amongst us.”

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

The feast of Our Lady of Guadalupe, December 12, furnishes us with a wonderful example of how almighty God chooses “the foolish things of the world” and the “weak things of the world” to put to shame the strong, “lest any flesh should pride itself before Him.” (1 Cor. 1:27)

It was in December of 1531, that the Blessed Virgin Mary appeared near Mexico City to a poor and simple peasant by the name of Juan Diego and miraculously imprinted her image on his tilma.

Over four hundred years have passed since the apparition of Our Lady of Guadalupe in Mexico City and the tilma is indeed a contemporary miracle. Made of cactus fiber, it should have disintegrated after forty or fifty years, but remains intact even today with the image of the Blessed Virgin imprinted on it. Scientists have studied the tilma and the image on it, and they have no natural explanation for its lack of deterioration, nor for the manner in which the image

was originally placed on the cloth, nor for the lack of fading of the colors of the image.

On this feast of Our Lady of Guadalupe, some of our seminarians advanced to the minor orders and Subdiaconate. During the sermon, they were reminded of the importance of the virtue of humility after the example of Juan Diego, and also of the necessity of a great love and devotion to the Mother of God—the Mother of the Eternal High Priest. Also, during their retreat, they were exhorted to be fervent and zealous in the service of God. St. Francis Xavier, whose feast we celebrated on December 3, is a wonderful example for them as he traveled the distance equivalent to three times around the globe and baptized hundreds of thousands with his own hands.

Thank you for your prayers and support of the seminary and also for the donations offered in honor of St. Francis Xavier for our missions, especially in the Philippines. May all of you have a Blessed Christmas and a grace-filled New Year!

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



Stephen Sandquist (Nebraska), Tien Le (California), Jeremy Saunders (Canada), and Bradley Parker (Australia) receive the first two minor orders of Porter and Lector



Frater Philip Davis, CMRI (Colorado) receives the last two minor orders of Exorcist and Acolyte



*Frater Augustine Walz, CMRI (Wisconsin)
receives the Subdiaconate*



*The new subdeacon recites the Epistle
for the first time*



Final exhortation to those ordained

Father Connell Answers Moral Questions

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

A CATHOLIC BAPTISM?

Question: If a Protestant baptized the child of Protestant parents (a child in danger of death) with the intention of incorporating the child into the true Church of Jesus Christ, would this child be regarded as “*in Catholica Ecclesia baptizatus*” and consequently bound to the Catholic form of marriage if it survives?

Answer: Since January 1, 1949, all persons baptized in the Catholic Church, even those born of non-Catholic parents and not brought up in the Catholic faith, are bound to observe the form of Catholic marriage in order to contract marriage validly. Sometimes, however, it is not easy to determine whether or not a person was “*in Catholica Ecclesia baptizatus*.” It is certain that whenever a Catholic baptizes a child in danger of death, even though the parents are not Catholics, the child is baptized in the Catholic Church. The same is true when a child of Catholic parents is baptized by a non-Catholic who wishes to satisfy the parents by giving the child the sacrament of regeneration (for example, a Protestant doctor). But there are some borderline cases which are difficult to solve, such as the one presented by our questioner. Certainly, the presumption is that a Protestant baptizing the child of Protestants intends to incorporate the child into the religious sect of the parents.

THE CHURCH FAST AND THE EUCHARISTIC FAST

Question: There seems to be some confusion among priests as to the kind of liquid nourishment one may take up to an hour before Holy Communion. I have heard some priests say that a person may have soup (even with small pieces of meat or vegetables), egg-nog, etc. Others say that only thinner liquids are permitted. I am inclined to believe that these latter are confusing the eucharistic fast with the Church fast. Will you please give a clear statement on this matter?

Answer: Our questioner surmises correctly that some priests fail to distinguish between the law regarding the liquids that may be taken up to one hour before Holy Communion (which is now the same law for the celebrant of the Mass) and that law regarding liquids that may be taken between meals on a fast day. On a fast day, such as a weekday in Lent or an Ember day, those who are obliged to fast may drink between meals, as often as they wish, liquids which are not very nourishing. Such liquids would be tea, coffee, wine, beer, and (according to the generous interpretation of most of the bishops of the United States in their regulations concerning fast and abstinence) milk, and undiluted fruit juices. But on a fast day one who is obliged to fast may not take between meals such liquids as soup, egg-nog, cream, etc., which are practically as nourishing as solid food. A different norm is to be followed in regard to the liquids which one may take up to one hour before Holy Communion (which is now the same law for the celebrant of the Mass). In such case one may take even nourishing (though non-alcoholic) beverages, such as soup, cream, egg-nog, malted milk, etc. We are now presuming that it is not a day of Church fast, or at least that the individual making use of this privilege is not bound to fast. In a word, when there is question of the non-alcoholic nourishment permitted up to one hour before Holy Communion, one may follow the principle, “If you can drink it, you can have it.”

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MATER DEI SEMINARY
7745 Military Avenue
Omaha NE 68134-3356