

January, 2015

Adsum

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



Pontifical High Mass on the Feast of the Epiphany

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

A grace-filled New Year to all of you!

As we begin this New Year, it is appropriate to look back at the events of 2014 which were significant for the Catholic Church. Among the many issues that could be recalled, I think the “Synod on the Family” by the Conciliar hierarchy was quite alarming. In the name of the Catholic hierarchy, the Conciliar “cardinals” and “bishops” discussed whether or not the 6th and 9th Commandments of God were relevant by considering to admit to Communion couples living in adultery and by the consideration that homosexual unions have positive aspects in the Christian community. And the words and actions of Francis I have clearly indicated that he is in favor of changing the teachings of the Catholic Church in these areas.

So disturbing was this “Synod on the Family,” that even conservatives within the Conciliar Church have raised the possibility that if Francis I were to fall into personal heresy, he would ipso facto be deprived of his “office.” One such conservative who publicly voiced his concerns in an open letter to Francis I was Dr. Kelly Bowring, a theologian within the Conciliar Church. Dr. Bowring warned that the actions of Francis I may lead to the Great Apostasy foretold in Sacred Scripture.

Although Dr. Bowring has seen some of the light as to the situation of the Church, he has not even taken notice that the Great Apostasy has already occurred since the Second Vatican Council.

The false ecumenism which was promulgated at this council and the multitude of ecumenical services held with various false religions of the world have been directly contrary to the First Commandment of God and have been condemned by previous popes (Pope Pius IX, Pope Benedict XV, Pope Pius XI, Pope Pius XII).

Another well-known conservative to voice his concern is Pat Buchanan. He was so disturbed by this “Synod on the Family” that he made reference to the future possibility of sede vacantism, i.e., the vacancy of the papal office. Like Dr. Bowring, Mr. Buchanan has failed to see that the Chair of St. Peter has already

been vacant for many years and that it is for this very reason that there exists a modern hierarchy that has no problem to debate the observance of the 6th and 9th Commandments. It is for this reason that the modern hierarchy, for all its claims to be Pro Life, continues to give the “sacraments” to Pro Choice, i.e. pro abortion politicians.

Nevertheless, it is indeed interesting that the radical statements and actions of Francis I have awakened some within the Conciliar Church to the fact that the enemies of the Catholic Church are actively at work to destroy the faith of Catholics and to discredit the true Church of Christ world-wide.

Perhaps this new year of 2015 will bring a greater awareness among those still entrenched in the Conciliar Church that the Great Apostasy has already occurred. Let us not forget that it is only by the grace of God that anyone will see the reality of the situation in the Church. For Our Lord foretold that Satan will deceive, if possible, even the elect.

Our seminary year has proceeded very well and our seminarians continue to grow spiritually and academically. The daily schedule regulates their lives to provide the wonderful balance of prayer, studies, manual labor and recreation. Year after year they form the good habit of using their time well which will be so necessary for them as our future priests.

This coming week our religious and secular priests will meet in Spokane, Washington, at Mount St. Michaels for our bi-annual priests’ meeting. Please remember all of the clergy in your prayers.

As a New Year’s resolution let us imitate the three holy Magi’s cooperation with the grace of God and perseverance in the fulfillment of God’s holy Will. These saintly kings were men of good will and saw in the star the revelation of the birth of the Divine Messiah. They undertook the long and laborious journey and persevered in their pursuit despite the disappearance of the star and the indifference they encountered in the holy city of Jerusalem. They were certainly men of deep faith, for when they found the Divine Child and His Mother surrounded in humility and poverty, Sacred Scripture tells us that “falling down they worshipped Him.”

With our prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



Ordinations to the Minor Orders of Porter & Lector; to the Major Order of Subdeacon



Rev. Mr. Robert Letourneau is ordained to the Subdiaconate



Frater Philip Davis, CMRI & Frater Francis Crawford, CMRI, receive the Lectorate



Brother Thomas Lawrence, CMRI, having completed his novitiate, takes his religious vows for one year

Father Connell Answers Moral Questions

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

Frequent Communion of the Sick

Question: Is a parish priest bound to satisfy the request of a sick person who desires to receive Holy Communion in his home several times a week?

Answer: It is a general principle that a pastor is bound to satisfy the request of his parishioners for the sacraments when that request is reasonable. If the request is unreasonable—for example, if the sacrament is not obligatory for the petitioner and compliance with the request would prevent the priest from fulfilling more important parish duties—he would not be bound to accede to the request. A definite answer to the particular problem proposed by the questioner is impossible because circumstances might vary considerably. Thus, if the sick person lived fifteen miles from the church and icy roads made driving very dangerous, a priest would not be obliged to make the journey several times a week to give the patient Holy Communion of devotion. Moreover, if there were many sick persons in a parish, all desirous of receiving the Holy Eucharist frequently, so that it would require two or three hours every day to comply with their request, a priest would ordinarily not be bound to undertake so great a burden, since his other work would suffer. But if a sick person lives near the church and the parish duties are not very onerous, the request for Holy Communion several times a week (perhaps, even, every day) would not be unreasonable. Surely, a zealous priest will strive to satisfy the commendable desire of a sick parishioner in such circumstances, especially if there is danger of death, when the repetition of the Viaticum is advisable. It betokens a sad lack of zeal when a pastor lets it be known that those who are confined to the house by illness will be given Holy Communion no more frequently than once a month.

Obligation to Hear a Complete Mass

by David Granfield, O.S.B.

Question: Could you give me a brief set of rules useful in instructing the faithful concerning the time that must be spent at Mass in order to fulfil the precept?

Answer: The basic rule is that one must attend a complete or integral Mass under pain of sin. If a notable part either in terms of quantity or dignity is omitted, the sin will be mortal. The following are the main gravely serious omissions:

- a. From the beginning of the Mass to the Offertory inclusive.
- b. From the beginning of the Mass to the Epistle, inclusive, plus from the Communion to the end.
- c. From the beginning of the Canon to the Consecration.
- d. The Consecration.
- e. From the Consecration through the *Pater Noster*.

If a person has missed a part of the Mass, he can and should satisfy his obligation by being present at the same part of a subsequent Mass on the same day. A Mass going on at the same time would not suffice. The Masses must be successive, not simultaneous.

If a person comes late for the last Mass, he must stay till the end if he comes before the consecration, since he can fulfil his obligation essentially. There is a split in opinion as to whether or not he is bound to remain if the consecration has already taken place.

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