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# Adsum

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*The high altar at St. Mary's in Rockville, Nebraska*



## LETTER FROM THE RECTOR

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Dear Friends and Benefactors,

In addition to our usual seminary classes, the priests and seminarians have been active in the renovation of our new church, St. Mary's. With the generous help of our laity, this transition from a modern Novus Ordo style church to its traditional Catholic form was completed in less than one month.

On Monday, November 24, Fr. Gregory Drahman, CMRI, Fr. Luis Jurado, Fr. Christopher Gronenthal, Fr. Carlos Borja and Fr. Nino Molina assisted in the ceremonies of the Solemn Blessing of the church with our seminarians who chanted the Psalms and the Litany of the Saints.

The High Mass which followed the Solemn Blessing was for the feast of the Divine Maternity, as the original title of the church is St. Mary, to which we add *Mother of God*.

During the holy season of Advent, we should consider that the many beautiful prerogatives of the Blessed Virgin Mary, especially her Immaculate Conception, all stem from her most unique vocation—to be the Mother of Jesus Christ, the Mother of God. When God had foretold in the Old Testament the wonderful mysteries of the Incarnation and Redemption, the Virgin Mary is wonderfully included.

In the Protoevangelium (the first Gospel) Genesis 3:15, Almighty God announced that the Woman, by and through her Seed, will crush the head of Satan. And again, God foretold through His Prophet Isaias: "Behold a virgin shall conceive and bear a Son and His Name shall be called Emmanuel (God with us)." (Is. 7:14) Later on, God, through the same Prophet, revealed in greater detail who this "Son" is: "For unto us a Child is born and unto us a Son is given, and His Name shall be called Wonderful, Counselor, God the Mighty, the Father of the World to come, the Prince of Peace." (Is. 9:16)

For this reason we invoke the Blessed Virgin in her litany: Holy Mary, Holy Mother of God, Holy Virgin of virgins, House of Gold, Ark of the Covenant!

Please remember in your prayers the seminarians who will be receiving major or minor orders this December, that they may make a worthy preparation. As Fr. Thomas Plassmann, OFM, relates in his book *The Priest's Way to God*:

"Ecclesiastics are the chief organs of the Holy Ghost and the ordinary channels of grace in the Church. If the organs are healthy, if the channels are pure, the Divine Life circulates freely and abundantly."

May you all have a very holy season of Advent. With my prayers and blessing,  
Most Rev. Mark A. Pivarunas, CMRI



## St. Francis Xavier Patron Saint of Foreign Missions

Ever since Jesus Christ gave His Apostles the command to “Go, therefore, and teach ye all nations” (Matthew 28:19), there have been very few men who have more zealously and successfully fulfilled this injunction of Our Lord than St. Francis Xavier. It has been estimated that he traveled three times the circumference of the globe, visited over two hundred kingdoms, and baptized with his own hand, more than one million, two hundred thousand people.

Francis was born of noble parents at the castle of Xavier in Spain in 1506. After he had earned his Master of Arts degree at the University of Paris at the age of twenty-four, he went on to teach philosophy at a college. Just when Francis was on the threshold of a brilliant worldly career, he met Ignatius of Loyola, whose spiritual influence changed his entire course of life. Ignatius would frequently remind Francis of Our Divine Master’s warning: “What does it profit a man if he gain the whole world, and suffer the loss of his soul?” These words opened Francis’ eyes to the only real important thing in life. Under the guidance of St. Ignatius, he vowed himself to the service of God, and became one of the first members of the newly-founded religious order, the Society of Jesus.

Thereupon, he embarked upon a brilliant career of quite another kind; his goal was now bodily mortifications and the subjugation of his pride. He never allowed himself meat or wine; he ate only the coarsest foods and often fasted for two or three days without any food. He often used the discipline and limited his sleep to a few hours each night.

God rewarded such holy austerity and humility by bestowing upon Francis extraordinary gifts and favors. As a missionary to the East Indies, he would preach in one language to the people of several nations, and each heard him speak in their own native tongue. He was granted the gift of prophecy and among his many miracles is that of raising several dead men to life.

Yet despite these wonderful gifts, his humility was as remarkable as his apostolic endeavors were extraordinary. When congratulated for his missionary success, Francis’ only reply was, “If God works any good through me, it is due to the prayer and merits of my brethren in Europe.” In his letters from the Far East, he would often entreat St. Ignatius, his Superior (to whom he always corresponded on his knees out of respect), to send someone to watch over, direct and motivate him. When certain



young Jesuits expressed their desire to follow him to India, he replied, “I highly approve of your zeal, but be not deceived; no one can excel in great matters who has not first excelled in lesser ones.”

Francis Xavier was the first to introduce the Faith to Japan, and afterwards made plans to preach the Gospel in China, even though it was forbidden under pain of death or imprisonment for foreigners to set foot in that country. Nevertheless, God did not allow Francis’ holy ambition to be realized, as he died at the age of forty-six, just off the coast of China. As he died he fixed his eyes on the crucifix and he breathed forth his last words, “In Thee have I hoped. I will not be confounded forever.”

When we consider the extraordinary zeal of St. Francis Xavier, let us recall that it was the result of his deep interior life of prayer and meditation. He would rise early to meditate upon the infinite goodness and love of God for His sinful creatures. He was in continual communication with God, and often repeated his favorite ejaculation, “O Most Holy Trinity!”

St. Francis Xavier is an excellent example of zeal for our seminarians to imitate. As our future priests, they will share in the mission of the Church to “teach all nations.” May they always remember the great esteem that God has for this work. As St. Denis wrote, “Of all divine works, the most divine is to cooperate with God in saving souls.”



# *Father Connell Answers Moral Questions*

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

## **Dispensation of a Deacon**

**Question:** In *The American Ecclesiastical Review* for February, 1949 it stated that in danger of death, under certain conditions, a deacon may be dispensed from the obligation of celibacy and allowed to marry. Will you please explain this more fully?

**Answer:** This is one of the powers possessed by a local Ordinary when there is danger of death and the marriage is called for, either to procure peace of conscience (*ad consulendum conscientiae*) or for the sake of legitimizing children (Canon 1043). The same power is possessed, with certain qualifications, by the pastor, the priest who assists at a marriage in accordance with Canon 1098 § 2, and the confessor (Canon 1044). It may be used if either the deacon or the woman he wishes to marry is in danger of death, provided the aforesaid reasons are present. As was stated in the article to which the questioner refers, it is a most practical procedure for a hospital chaplain to procure from the local Ordinary the delegation of his (the Ordinary's power given by Canon 1043—at least to the extent that it can be used by the chaplain when the Ordinary cannot be reached. Actually this faculty is delegated to the priests in a considerable number of dioceses of the United States (cf. Snee-Clark, *Diocesan Faculties in the United States* [Woodstock, 1948], p. 24).

Hence, by virtue of this faculty a deacon (or subdeacon) can be dispensed from the diriment impediment of Sacred Orders and allowed to marry if he or the woman is in danger of death and one of the reasons required is present. The reason *ad consulendum conscientiae* would be present if marriage will be the means of removing the parties from the occasion of sin, as would usually be the case if they have been living in concubinage. The other reason, the legitimation of offspring, surely applies to children who may be born in future; but the Code states that children already born (*proles sacrilega*) are not legitimated by the granting of a dispensation from a diriment impediment (Canon 1051). However, the marriage would render it easier to obtain in the future the legitimation of the sacrilegious offspring from the Holy See (cf. Aertnys-Damen, *Theologia moralis* [Turin, 1947], II, n. 774).

Formerly it was commanded that an account of such a marriage be sent to the Holy Office, in the event that the sick person recovered; but this is no longer prescribed in the Code. However, the necessity of avoiding scandal demands that in the event of recovery the couple move to some place where the status of the man is unknown.

Fr. G. O'Keeffe, in his doctrinal dissertation *matrimonial Dispensations, Powers of Bishops, Priests and Confessors* (Washington, D.C., Catholic University Press, 1927), has this interesting comment:

The question remains, do these vows (Major Orders and Solemn Religious Vows), after such a dispensation has been granted, continue to bind outside the lawful use of marriage, and still constitute a canonical impediment regarding future marriages, if the occasion of such should ever arise? The canon itself perhaps can find no apodictic argument, but nevertheless it would point to an affirmative response, for it authorizes the Ordinary to dispense from the impediments, and mentions nothing of the vows themselves. Moreover, a consideration of the old law would seem to render this interpretation certain.

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