



# Adsum

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

## **LETTER FROM THE RECTOR**

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Dear Friends and Benefactors,

In a very short time we shall enter upon the most solemn week of the entire Ecclesiastical Year, that



one week which is known to all as Holy Week. Beginning on Palm Sunday with Our Lord's triumphant entrance into Jerusalem, through the institution of the Holy Eucharist and of the Sacred Priesthood on Holy Thursday, down the Via Crucis and up to Mount Calvary



According to the scientists of the National Agency for New Technologies, Energy and Sustainable Economic Development, *“it would take 34 thousand billion watts of VUV radiations to make the same image on the Holy Shroud!...The most powerful source available today only comes to several billion watts and is nowhere near the 34 thousand billion watts required.”*

Furthermore the same scientists say, *“There is no image beneath the blood stains of the Shroud which means that the traces of blood were deposited before the image was. Therefore, the image was formed after the corpse was laid down... All the blood stains have well defined edges, no blurs, so it can be assumed that the corpse was not removed from the sheet.”*

on Good Friday, and culminating with the glorious Resurrection of Our Saviour at the Holy Sepulcher on Easter morning, we shall spiritually walk in the footsteps of Our Divine Lord and His Holy Mother as we participate in the sacred liturgy.

At Mater Dei Seminary, our goal is to be well prepared for these most elaborate ceremonies, not just by the precise execution of the rubrics, but also by a spiritual comprehension of the wonderful significance of these liturgical actions and the pious exercise of them. Thus, we experience the theological principle “lex orandi, lex credendi,” the law of praying is the law of believing. And this theological principle can be experienced by all the faithful, no matter how young or old, how learned in the Faith or not.

The sacred liturgy is like the manna in the desert by which God miraculously fed His Chosen People both young and old. As Dom Gueranger OSB, author of *The Liturgical Year* (1916) says, “But in nothing is the excellency of the liturgy so apparent, as its being milk for children and solid food for the strong; thus resembling the miraculous bread of the desert, and taking every kind of taste according to the different dispositions of those who eat.”

As we continue our meditations and reflections during this season of Lent, let us recall the Old Testament prophecies of Isaias which described our Divine Saviour Jesus Christ in His Passion:

“Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity... Surely He hath borne our infirmities and carried our sorrows... But He was wounded for our iniquities and He was bruised for our sins: the chastisement of our peace was upon Him and by His bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his

own way: and the Lord hath laid on Him the iniquities of us all. He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth.” (Isaias 53: 3-7)

Again we have in another passage from the book of Wisdom:

“Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. He boasteth that he hath the knowledge of God, and calleth himself the son of God. He is become a censurer of our thoughts. He is grievous unto us, even to behold: for his life is not like other men’s and his ways are very different. We are esteemed by him as triflers: and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father. Let us see, then, if his words be true, and let us prove what shall happen to him: and we shall know what his end shall be. For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures, that we may know his meekness and try his patience. Let us condemn him to a most shameful death; for there shall be respect had unto him by his words.” (Wisdom 2:12-20)

Let us make this coming Holy Week truly *holy!*

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

## *Statement of Principle CMRI and Liturgy of Pope Pius XII*

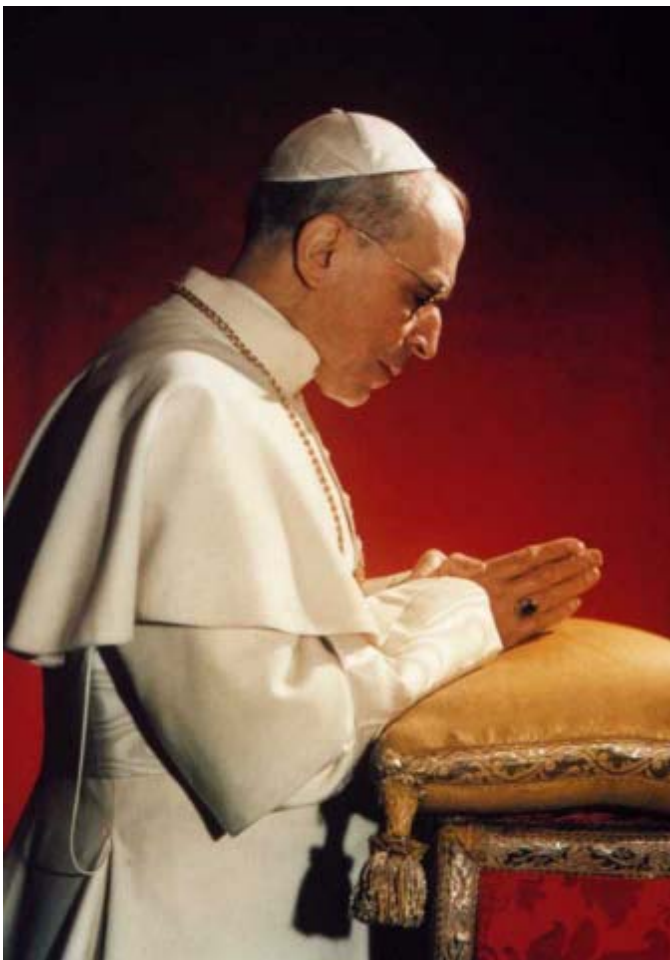
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The Congregation of Mary Immaculate Queen (CMRI) firmly holds to the infallible teachings of Vatican Council I (1870), especially on the primacy and infallibility of the Roman Pontiff and it is for this reason that CMRI follows the liturgy approved by Pope Pius XII.

Vatican Council I infallibly taught:

“For the fathers of the Fourth Council of Constantinople, following closely in the footsteps of their predecessors made the solemn profession: ‘The first condition of salvation is to keep the norm of the true faith. For it is impossible that the words of Our Lord Jesus Christ Who said, ‘Thou art Peter and upon this rock I will build My Church’ (Matt. 16:18) should not be verified. And these truths have been proved by the course of history, **for in the Apostolic See the Catholic religion has always been kept unsullied and its teachings kept holy.**”

“Indeed, it was this apostolic doctrine that all the Fathers held, and the holy orthodox Doctors renewed and followed. **For they fully realized that this See of St. Peter always remains untainted by any error**, according to the divine promise of Our Lord and Saviour made to the prince of His disciples, ‘I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren.’ (Luke 22:32)”



The liturgy and liturgical laws are matters of the secondary object of the Church’s infallibility; Pope Pius XII, as a true pope, could not have promulgated a liturgy that was a danger to the faith.

Furthermore, Vatican Council I also infallibly taught:

“We declare that **the judgment of the Apostolic See, whose authority is unsurpassed, is not subject to review by anyone; nor is anyone allowed to pass judgment on its decisions.**”

Therefore, since Pope Pius XII was a true pope, the liturgy promulgated by him is not subject to review by anyone nor is anyone allowed to pass judgment on the Pope’s decisions.

Besides the “Restored Holy Week” of Pope Pius XII, this same Roman Pontiff established for the universal Church the feast of St. Joseph the Worker, May 1<sup>st</sup>, and extended the Lenten fast on Holy Saturday to midnight.

# *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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## **CHOOSING A PARTICULAR PRIEST**

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**Question:** Should a pastor allow his people to choose a particular priest to officiate at marriage, or rather insist that (apart from some very extraordinary reason) they accept the priest assigned to the ceremony, whether the pastor himself or one of the assistants? After twenty years of experience in the priesthood it seems to me that the former custom is not in conformity with the proper Catholic attitude. When there is need for any sacerdotal service our people should be trained to realize that the sublime power of the priesthood should predominate over the personal characteristics of the individual priest, and hence, in the matter of assistance at a marriage, as in the celebration of Mass or the distribution of Holy Communion, they should accept equally the services of any priest designated by the pastor. Am I correct in holding this opinion?

**Answer:** The principle on which our questioner bases his opinion is surely in accord with Catholic ideals. Catholics should look primarily to the supernatural dignity of their priests, and show themselves willing to accept the ministerial services of any priest their lawful ecclesiastical authorities may assign to provide for their spiritual welfare. To emphasize excessively the personal qualifications of their priests and to manifest their preferences very strongly on this basis is surely not a truly Catholic attitude. Thus, it is not in conformity with the Catholic spirit for the members of a congregation to make a protest to the Bishop when a priest whom they greatly esteem and love is assigned to another post. Similarly, to attend the Mass of one priest in preference to another because of merely personal liking indicates a failure to realize that it is Christ who is the principal priest in every Mass, and it is of little consequence who is the secondary priest.

On the other hand, there are certain sacred functions and offices in which the abilities and the personal traits of the individual priest can be taken into consideration without any violation of Catholic ideals. Thus, it is perfectly lawful for a person to choose a particular priest as his confessor because of his special understanding or kindness or ability as a director. And can we blame the lay Catholic who, given the choice, attends the sermon of a priest who manifests a more scholarly and inspiring way of presenting the doctrines of the faith than one who does not take proper care to prepare himself for the important task of announcing the word of God?

In choosing a priest to officiate at a wedding or a funeral, it would not seem wrong for Catholics to manifest a preference based on reasonable grounds. Certainly, there would be no objection if a relative or old friend be requested for such occasions, or a priest to whom one of the interested parties had reason to be very grateful, such as the priest who was formerly a teacher of the young man entering marriage. Again, I would not consider it blameworthy if the bridal couple showed their preference for a certain priest because he conducts the marriage ceremony in a dignified and impressive manner and celebrates Mass more devoutly than the other priests of the parish. The wedding day is a memorable event in their lives, and they wish to be able to look back on it in the years to come with the recollection that the officiating priest contributed to it the full fervor and dignity of his sacred ministry, instead of rushing through the ceremony in an undignified and careless manner. However, I would agree with the questioner to the extent of admitting that it would not be a manifestation of the proper Catholic attitude if the choice was based merely on the prominence or the social graces of an individual priest.

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