



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

Long before the coming of Christ (approximately 1055 B.C.) the holy King David prophesied that the future Messiah would be a priest according to the order of Melchisedech (Psalm 109). Now, who was Melchisedech? In the book of Genesis (14:18-20), we read that he was the King of Salem (the name for Jerusalem at that time, which means *peace*) and offered bread and wine in sacrifice. Thus, Melchisedech prefigured the future Messiah, “the Prince of Peace” (as the prophet Isaias called Him) and his sacrifice prefigured the Holy Sacrifice of the Mass instituted by Jesus Christ at the Last Supper.

As wonderful as it is to realize the fulfillment of King David’s prophecy in Psalm 109 by Christ, there is another prophecy that we can recognize. For over 1900 years, we see that which the prophet Malachias had foretold of the “continuous sacrifice”— “from the rising of the sun even to the going down, My Name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My Name a clean oblation.” Now this “continuous sacrifice” is the Holy Sacrifice of the Mass, which Catholic priests have the privilege to offer daily on our altars. Throughout the world, in each

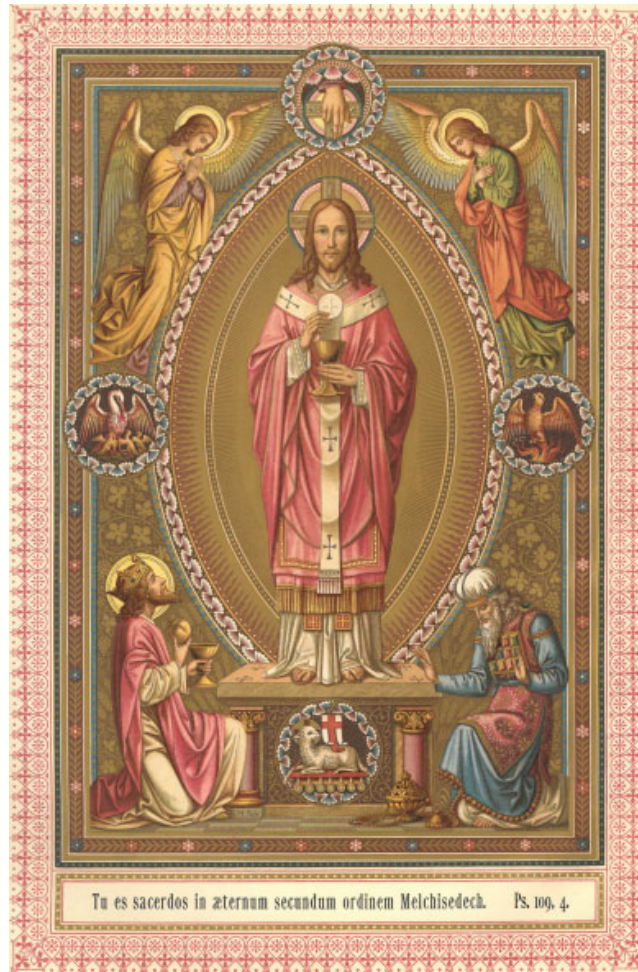
time zone, the renewal of the Sacrifice of Calvary takes place.

With these thoughts in mind, Mater Dei Seminary is pleased to announce the priestly ordinations of Rev. Mr. Jeremy Saunders (Canada), Rev. Mr. Tien Le (California), and Rev. Mr. Stephen Sandquist (Nebraska) on December 12, the feast of Our Lady of Guadalupe. Rev. Mr. Saunders will reside in Michigan and provide for the spiritual needs of the faithful of Our Lady of Victory Church in London, Canada. And Rev. Mr. Tien Le and Rev. Mr. Sandquist will reside here at the seminary and assist us in our multiple Mass centers throughout the Midwest.

In addition to priestly ordinations, Joseph Appelhanz (Colorado) and Michael Sellner (Minnesota) will be ordained to the subdiaconate; Carlos Zepeda (Mexico) and Denis McGuire (Connecticut) will receive the minor orders of Exorcist and Acolyte; Frater Aloysius Hartman CMRI (Arizona) and Joseph Pham (Vietnam) will receive the first two minor orders of

Porter and Lector. Please remember them in your prayers. We also offer our prayers for and congratulations to Bishop Daniel Dolan on his 25th anniversary of episcopal consecration!

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



The Dignity and Virginity of the Mother of God

(excerpts from Father Franciscus Suarez, SJ, 1592)

I — *The heretics maintain that after the birth of Christ, the Blessed Virgin conceived other sons by Joseph.*

I maintain that the Blessed Virgin preserved her virginity perpetually and never knew man. This is an article of Faith. It is proved, first of all, by a single text from the Old Testament, Ezechiel (44:2): “This gate shall be shut. It shall not be opened and no man shall pass through it; because the Lord the God of Israel hath entered in by it.” This passage, by a metaphor, it is true, refers literally to the Most Holy Virgin. So testifies Jerome in commenting on this passage. Moreover, this is the view of other Fathers who employ the text to establish the truth of this mystery; namely, Jerome himself, Augustine, Ambrose, Chrysostom, John Damascene, and others. Furthermore, this interpretation fully squares both with the sense and context of the quotation. For that gate, it is stated, will forever remain closed “because the Lord... hath entered in by it.” For this reason the phrase is added: “And it shall be shut for the prince.” (Ezechiel 44:2-3)—that is, in His honor and reverence. Our doctrine is confirmed by the words of the Virgin: “how shall this be done since I know not man...” (Luke 1:34). They manifest an intention of perpetual virginity as we shall consider at greater length in the next disputation.

Not a few of the Fathers advance the argument that Christ hanging on the cross entrusted His Mother to John with the words “Behold thy Mother” (John 19:27); and John in turn to His Mother with: “Behold thy son” (John 19:26). Both from the fact and words themselves we can clearly conclude that she had no other sons by Joseph. Otherwise it seems she would have been commended to them rather than to John. Consequently, Christ spoke in the singular number: “Behold thy son” (John 19:26)—that is: Behold him whom you should have in place of your only Son. This argument can be found in Ambrose, Epiphanius, and Jerome.

Second, this truth is especially found in tradition, in the consent and definition of the Church. For in the Councils the Mother of God is frequently called “ever Virgin immaculate.” Thus in the Second and Third Councils of Constantinople are found the words “the virginity of Mary, inviolate before, in, and after childbirth.” The same doctrine is found in the Second Council of Nicea, the Council of the Lateran under Pope

Martin I, the Decretal Letter of Pope Siricius and the Roman Synod, and in the Letter of Ambrose and Council of Milan.

This tradition is confirmed, as Augustine points out, by the fact that in the universal Church the name “Virgin,” stated absolutely, is customarily used as a proper name of the Mother of God. Thus Epiphanius says, “Who in any age ever dared pronounce the name of Mary, and upon being questioned did not at once add the word ‘Virgin’? For from her very names, the marks of her virtue shine forth.” Indeed this is the way she is referred to in the Apostles’ Creed: “born of the Virgin Mary.” And this is the way the Fathers so often speak at the Councils of Ephesus and Chalcedon. So, too, speak Athanasius, Hilary, Maximum, and of set purpose Jerome in his letter to Eustochius wherein he beautifully discourses on the modesty and chastity of the Virgin.

II — *How can Christ be said to have had brothers if His Mother always remained a Virgin?*

I maintain that these brothers of the Lord were not the sons of the Blessed Virgin, and this position is not only held with the certitude of faith and tradition but also can be proved from the Gospels. The first part of the assertion is established by the preceding section where it was proved that the Mother of God forever remained a virgin. The latter part of the proposition is proved by the fact that from the Gospels one can establish that those called “brothers” had another mother than the Virgin.

This is proved as follows. In John (19:25) we read that there were by the cross three women; the Mother of the Lord, her sister Mary of Cleophas, and Mary Magdalen. Matthew (27:56), however, and Mark (15:40) enumerate Mary Magdalen, Mary the mother of James and Joseph, and the mother of the sons of Zebedee or “Salome,” as Mark says. But it seems certain that the mother of James and Joseph (who in other places are called “brothers of the Lord”) was not the Mother of God.

First, wherever the Mother of God is mentioned with the other women, she is listed first in accord with her dignity as in John (19:25), or at all events, in the last place and uniquely marked off from the others as in Acts (1:14): “with the women, and Mary,

the mother of Jesus.” Second, this is confirmed by the fact that Matthew (28:1) when describing the resurrection of Christ says: “And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary to see the sepulchre.” Here it is evident that this other Mary was the one whom Matthew (27:56) had called “Mary the mother of James and Joseph” and about whom he had added the verse: “And there was there Mary Magdalen and the other Mary, sitting over against the sepulchre” (Matthew 27:61). This is even more clearly inferred from Mark (16:1) and Luke (24:10). Therefore, that “Mary the mother of James” (Mark 15:47) was not the Blessed Virgin. Moreover, argumentation establishes this conclusion. For, of the two Marys, Mary of Magdalen is more prominently mentioned. She is described as having a more fervent faith and charity and enjoying the privilege granted by Christ of seeing Him before the others on the day of the Resurrection. This is clear from Mark (16). But if Mary of James had been the Blessed Virgin, Mary Magdalen would not have been preferred in any of these ways.

A third argument, moreover, is the fact that it is unbelievable that the Blessed Virgin would have been one of the women who with such anxiety went to anoint the dead body of Christ on the day of the Resurrection. For (as can be gathered from the very fact of their going and the Gospel account) although those women acted in a holy way, nevertheless, they had an imperfect faith and labored under great ignorance concerning the



mysteries of Christ. Furthermore, according to Luke (24:11), the news related by this Mary of Joseph and the other women seemed nonsense to the Apostles. But who can believe the Apostles would have been so senseless as not to have shown her greater faith and respect if she had been the Mother of the Lord. Thus Bernard in treating of the Passion of the Lord says the Mother of God was not preoccupied with the dead body of the Lord, for she had a most firm faith in His resurrection and had been taught and instructed in all the mysteries by the Holy Spirit. Moreover, it seems to

be the common belief of the church that the Blessed Virgin awaited at home the glorious arrival of her Son, and there merited to enjoy the sight of Him before anyone else.

The fourth argument is the good point Thomas makes here in the third article in answer to the sixth objection: that the Gospel gives the Blessed Virgin no further identifying name except that derived from her Son. For she is addressed as “the mother of Jesus,” or “of whom Jesus was born.” Thus Luke, who in his Gospel (24:10) names the other Mary “Mary of James,” in the Acts (1:14) calls

“Mary, the mother of Jesus.” For this reason Ignatius addresses her as “Mary of Jesus” since this was her greatest dignity. Why, then, without any mention of Christ should she be called the “mother of James and Joseph.” If the same person were “the mother of Jesus”?

Fifth and finally this is the teaching of the Fathers: Jerome, Bede, Thomas, and Euthymius who call the opposite opinion “absurd.”

The plain conclusion of the foregoing is the one to which I have been moving; namely, that James and Joseph were not sons of the Blessed Virgin but of the other Mary.

Father Connell Answers Moral Questions

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

THE FREEZING OF THE SACRED SPECIES

Question: Chemists tell us that when wine freezes, a chemical change takes place. If that is true, it would seem that in the event that the consecrated species of wine freeze, the Real Presence ceases. If, then, an accident of this nature occurs when a priest is celebrating Mass, should he consider that Our Lord is no longer present under the frozen species and accordingly consecrate more wine or perhaps re-consecrate the contents of the chalice after the species have been thawed out?

Answer: The rubrics of the Missal are quite explicit on this matter: “If in the winter the Blood is frozen in the chalice, the chalice shall be wrapped in heated cloths; if that would not avail, it shall be placed in hot water near the altar, provided the water does not get into the chalice, until it thaws out” (*De Defectibus*, X, 11). Evidently the Church is convinced that the Real Presence abides even in the frozen species, since the Missal refers to them as “the Blood” and there is no provision made for a repetition of the consecration of the wine after the species have been thawed out.

To the difficulty adduced by the questioner, based on the findings of chemistry, the answer is that Our Lord instituted the sacraments in such wise that the norms for judging the requirements for the validity are to be sought in the judgment of the ordinary person rather than in the technical principles of science. Now, when wine is frozen, the ordinary person still refers to it as wine and considers that it has undergone no substantial change. Applying this concept to the Holy Eucharist, we conclude that, whatever the chemists may say, the freezing of the consecrated species is not to be regarded as substantial change. and accordingly that it does not cause the cessation of the Real Presence. For this reason, when the species have been thawed out, the priest is to continue the Mass without consecrating a new quantity of wine or re-consecrating what was consecrated previously.

PUBLIC MASS FOR NON-CATHOLICS

Question: Canon 2262 § 2,2, forbids the celebration of Mass for an excommunicated person unless it takes place privately; and if he is a *vitandus* the intention may be only for his conversion. Does it follow from this that one may not celebrate Mass publicly for the conversion of non-Catholics?

Answer: It would seem that if Mass is to be offered for the conversion of an individual heretic, schismatic, or apostate, the function must be private—that is, without any external pomp or public announcement. For baptized non-Catholics are treated in law as excommunicated persons. However, since they are not in the category of *excommunicati vitandi*, there is no reason why the Holy Sacrifice may not be offered privately, not only for their conversion, but also for their other spiritual and temporal needs—e.g., for peace of soul, recovery of health (Cf. Cappello, *De sacramentis* [Rome, 1938], I, n. 618). Unbaptized non-Catholics cannot be excommunicated persons; hence, *per se* Mass could be offered for them publicly. However, *per accidens*, because of the danger of scandal, this should not be done ordinarily (cf. Damen, *Theologia moralis* [Turin, 1947], II, n. 193). But these rules evidently are concerned primarily with the application for the Holy Sacrifice for determined individuals. There would seem to be no objection to the public offering of Mass for the conversion of heretics, schismatics, and apostates and infidels, in general. Indeed, one of the votive Masses in the Missal is directed to the removal of schism.

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