



Adsum

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

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

On April 3, 1969, the New Mass, the *Novus Ordo Missae*, was promulgated by Paul VI. This new “Mass” was the work of a special commission which included six Protestant theologians. Soon after its promulgation, a critical study of the new order of the Mass (*The Ottaviani Intervention*) was composed by a group of Roman theologians which included two Cardinals, Alfred Card. Ottaviani and Antonio Card. Bacci. These two Cardinals warned that “the *Novus Ordo Missae*... represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent.”

Now after 50 years, it would be well for us to study briefly a few critical aspects of this new “Mass.” To begin with, in the preface to the *Novus Ordo Missae*, we find in the General Instructions (article 7) an erroneous definition of the Mass that could have well been given by the heretic Martin Luther:

The Lord’s Supper or Mass is the sacred assembly or congregation of the people of God gathering together, with a priest presiding, to celebrate the memorial of the

Lord. For this reason Christ’s promise applies supremely to such a local gathering together of the Church: “Where two or three come together in my name, there I am in their midst.”

Nowhere in this definition do we read of the word sacrifice which the Mass actually is; furthermore, the role of the priest is reduced to a mere presider and a mere spiritual presence of Christ is brought about by the gathering of the “people of God.” As a matter of fact, Luther stated, “The Mass is not a sacrifice... call it a benediction, the Eucharist, the Lord’s table, the Lord’s supper, Memorial of the Lord, or whatever you like, just as long as you do not dirty it with the name of a sacrifice... The Mass is not a sacrifice. It is not the act of a sacrificing priest.”



It should be no wonder to anyone that Protestants had found the *Novus Ordo Missae* acceptable, and many Lutherans, Anglicans, and other heretical sects actually reformed their own rites to conform with this new so-

called Mass. Thus was verified the prediction in *The Ottaviani Intervention*:

The position of both priest and people is falsified, and the celebrant appears as nothing more than a Protestant minister... By a series of equivocations the emphasis is obsessively placed upon the “supper” and the

“memorial,” instead of on the unbloody renewal of the Sacrifice of Calvary... The Real Presence of Christ is never alluded to and belief in it is implicitly repudiated... It has every possibility of satisfying the most modernist of Protestants.

How remarkable are the similarities between the liturgical aberrations initiated by Martin Luther in Germany and Cramner in England and the Vatican II liturgical reformists!

St. Alphonsus Liguori in his *Selva, The Dignity and Duties of the Priest*, foretold:

The devil has always attempted, by means of heretics, to deprive the world of the Mass, making them precursors of the anti-Christ, who, before anything else, will try to abolish and will actually abolish the Holy Sacrifice of the Altar, as a punishment for the sins of men, according to the prediction of Daniel, “And strength was given him against the continual sacrifice.” (Dan. 8:12)

In his book *The Mystical Body of Christ and the Reorganization of Society*, Fr. Denis Fahey

forewarned:

All the frightful energy of Satan’s hatred is especially directed against the Holy Sacrifice of the Mass. Arrayed with him and animated with the same hatred, there is an army of invisible satellites of the same nature. All their efforts are directed towards preventing its celebration by exterminating the priesthood, and towards curtailing its efforts. If Satan cannot succeed in completely doing away with the one and only acceptable act of worship, he will strive to restrict it to the minds and hearts of as few individuals as possible.

Great is our privilege to assist at the Holy Sacrifice of the Mass in these days of the Apostasy. Here at Mater Dei Seminary and Mater Dei Academy our seminarians and students begin their day with Holy Mass before their classes. What better way to make a grace-filled Lent than to assist at the unbloody renewal of the Sacrifice of Calvary!

With our prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



Paul VI poses with the six Lutheran theologians who were on the special commission to change the Mass



The Blessing and Distribution of Ashes



Before morning prayers and Holy Mass, the seminarians and boarder boys clear the sidewalks and parking lot of snow. With several snow falls this February and March, the Midwest is now experiencing severe flooding and a number of towns near Omaha have been evacuated and travel for our religious Sisters and boarder girls to and from the church has been severely hampered.

Father Connell Answers Moral Questions

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

IT IS FORBIDDEN TO REFUSE THE SACRAMENTS ON INFORMATION DERIVED FROM CONFESSION

Question: A priest is called to a hospital to attend a patient who is very sick. He begins to hear the man's confession, and in the course of the confession discovers that he is involved in a "bad" marriage, which cannot be convalidated because the patient's previous (and lawful) spouse is still alive. The man will not promise to renounce conjugal cohabitation in the event that he recovers, and accordingly is refused absolution. But how should the priest act in such a case regarding the administration of Holy Communion and Extreme Unction (which he has come prepared to give), since he knows the sick man's unworthiness only from confession?

Answer: The best procedure to be followed by the priest who finds himself in the difficult situation described by our correspondent is to tell the sick man to inform him outside of confession that he does not wish to receive the other two sacraments. For it is strictly forbidden for the priest to refuse the sacraments because of information he derived from the man's confession. If the sick man will not accept this advice, and requests Holy Communion and Extreme Unction, the priest must comply with this request, even though he knows that the recipient is unworthy.

To avoid such an unfortunate situation, the priest should follow this procedure: Whenever he is summoned to give the sacraments to a sick person, he should first inquire of him, before hearing his confession, if he is involved in an invalid marriage (unless, of course, he knows that such is not the case). If he discovers that the patient is in a marital complication that cannot at present be rectified, he should ask him if he is resolved to renounce his sinful association. If the sick person promises to fulfill his duty in this respect, the priest should require (if time permits) a statement to this effect before two witnesses, provided the case is public. Then the priest may administer the sacraments. If, on the other hand, the sick person is determined to continue in his sinful cohabitation, the priest can refuse to administer the sacraments without violating the sacramental seal because the investigation of the patient's dispositions was made outside the tribunal of Penance.

PRIESTS ENGAGED IN SECULAR WORK

Question: Is it true that many of our priests are so busy with work that could be done by laymen that they have not sufficient time for distinctively priestly labors? I am referring to priests who are occupied with secular activities that contribute toward the benefit of the parish.

Answer: I would give a wholehearted affirmative answer to this question. To take one example, I believe that the work of seeking prospective converts from among the non-Catholics of the United States—more than 100,000,000 at present—would be much more successful if our priests devoted more time and effort to this truly apostolic task. And one reason why some priests do not have more time for convert-making is that they are busy with such projects as arranging bazaars and bridge-parties, planning drives for funds, training baseball teams, organizing Boy Scouts, etc. Now, all these works are good in themselves and help toward the progress of Catholic life and parish loyalty. But they are works that could be done by lay persons—at least, in their details, with a general supervision on the part of the priest. It is possible for a priest to become so absorbed in these tasks that he will neglect his more important priestly duties, without realizing that he is not measuring out his time properly. Occasionally all priests engaged in parish work should check on their various activities and ask themselves honestly if they are following the important principle: first things first.

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