



# 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,

It has been nearly four years since my last visit to Mexico in order to perform ordinations for the Carmelite religious and to administer confirmations to the Catholic faithful. One of the things that always stands out in my mind is the fervor of the traditional Catholics south of the border and their great respect which they exhibit for the clergy and religious. Between the two cities of Torreon and Guadalajara, there were approximately 100 faithful who became soldiers of Christ through the sacrament of Confirmation. In addition to confirmations, one of the Carmelite religious was ordained to the major order of Subdeacon. There are two religious congregations under my spiritual care in Mexico: as already mentioned, the Carmelites, and also the



*Admonition to the candidate  
for the Subdiaconate*



*The newly ordained Subdeacon  
recites the Epistle of the Mass with the Bishop*

Sisters of Divine Providence (established by the late Bishop Moises Carmona in 1991; the same year that the good bishop had consecrated me). After so much time, it was very good to visit with the priests and the religious and to catch up on all the things happening in their lives. In the near future, my next visit will be to bless their new church under construction in a town called El Carmen.

Although my travels to Mexico are not as frequent as when I was first consecrated a bishop (after the death of Bishop Carmona), it is always a joy to experience the Catholicity of the Church amongst these humble and devout faithful. I will never forget during the 8 years from 1991 to 1999 the many confirmations conferred throughout Mexico from large cities to remote villages in the mountains where the faithful did



*Carmelite priests, religious and Sisters*

not speak Spanish but a particular Indian dialect. On one occasion I had approximately 450 confirmations in one parish! Needless to say, the ceremonies were quite lengthy and had to be held outside the church. This of course was quite taxing in addition to all the photographs that the families wanted to have taken individually with the children confirmed. One Spanish word I heard often was “otra, otra!” for another picture.



*The Sisters of Divine Providence outside of their new convent*

A beautiful tradition amongst the Mexican faithful is to show reverence to the priest by the kissing of their hand. When I told Fr. Gerard to announce that, before receiving Holy Communion during Mass, it was not necessary to kiss the Bishop’s ring as there were old and infirm people there in the congregation and would not want them to get sick with the Covid-19, I had to smile after Mass when the large crowds of people came to greet me and kiss my ring—one and all! So much for trying to be sanitary.

Over the years, our seminarians have accompanied me to experience the Catholic Faith in this land of Our Lady of Guadalupe. It is wonderful to see how different on a natural level are the customs of other countries and yet on a supernatural level we are all the same—one in faith, one in worship, and one in government.

This seminary newsletter has been written on my return from Mexico and on the eve of my trip to Germany, France and Italy to administer the sacrament of Confirmation. Fr. Carlos Borja will accompany me on this very quick trip of 8 days before we begin a new school year for Mater Dei Academy and a new scholastic year for Mater Dei Seminary.

As always we are most grateful for your prayers and support.

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



*The orphan girls under the care of the Sisters of Divine Providence*

*St. John Marie Vianney, Cure of Ars*  
patron of parish priests



*Incorrupt body of the Cure of Ars*



*Rectory bedroom*



*Rectory kitchen*



*The pulpit in the Ars church*



*Confessional of the Cure of Ars*

# *Outlines of Moral Theology*

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

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## SANCTIFICATION OF FEASTS (PART II)

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The other obligation of Sundays and holydays is the duty of attending Mass. To fulfill this obligation, the following must be observed:

1. One must hear the whole Mass, so that the culpable omission of even a small portion is at least a venial sin. One satisfies substantially if he is present from the beginning of the Offertory to the end—also, from the beginning of the Epistle through the priest's Communion. To miss a small portion within the Mass (by going out and returning) is also venial matter. For example, if one missed only the Offertory, or a small part of the Canon, he would satisfy substantially. To miss the Consecration alone, however, would seem grave, and some would say the same of the priest's Communion.

A person substantially satisfies his obligation by hearing portions of two (or more) Masses *successively* which make up the whole, provided the Consecration and priest's Communion are heard in one and the same Mass.

2. A person must be present corporally. It is not sufficient to hear Mass over the radio or television or to be so far off that it can be followed only with a telescope. It suffices to be able to follow the Holy Sacrifice by sight (normal) or hearing, or even to be joined to an overflow crowd outside the church, as long as one is not too far away from these who make up the crowd. One can assist from the sacristy, and it would seem from a window in an adjoining house, if he can see the priest.

3. One must have the intention of hearing Mass, and at least external attention. Hence, a person who is entirely distracted, but in his outward demeanor acts with some attention to the sacred function, satisfies the Church's law. Those who serve or sing, the ushers (if they at least keep some attention on the Mass), one who recites the rosary or reads a spiritual book, a cleric saying the Office—all these satisfy. On the contrary, one who is fast asleep for all or most of the Mass, one who talks continually, or one who is present merely to hear the music, does not fulfill his obligation.

Causes excusing one from hearing Mass are physical weakness or sickness (e.g., the woman who is pregnant and liable to get sick), necessity of taking care of the sick or infants, when no one else can be procured, distance (more than three miles each way if one must walk—more than thirty miles, if one can easily get a car and the roads are good), even the fact that one has no decent clothing and there is no early Mass which one could attend without embarrassment. A pastor or bishop has the same power of dispensing, as in the law regarding servile work.

A man of limited means who could earn a good sum for working on Sunday and thus missing Mass, could do this, at least occasionally, but not always. Again, a man who could get a well-earned vacation or relaxation only in circumstances such that he misses Mass on one or another day of obligation in the course of the year, would be justified in doing this.

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