



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,

Since 2004, Mater Dei Seminary has been approved to receive foreign students through the Federal government SEVIS program. Every two years our seminary (and also our academy) needs to re-certify in order to maintain our status. The reason why I mention this is that our seminary class schedule is specially organized for the six year limit on the foreign seminarians' visas.

There are five years (10 semesters) of actual classes (in philosophy, Latin, dogmatic and moral theology, Canon Law, liturgy, Sacred Scripture, Church History, etc.), and one year after ordination for the newly ordained priests to continue their formation under the spiritual direction of older experienced priests in our churches around the country. Even after these six years, the young priests' work will be under the supervision of older priests. How wonderful it is to experience the Catholicity of the Church with seminarians from Mexico, Argentina, Brazil, Austria, Scotland, and Poland, besides our American seminarians.

On rare occasions, when necessity has required, seminarians have had classes during the summer months to fulfill all their required classes (10 complete semesters) in order to be ordained half a year earlier. Recently it has been brought to my attention some

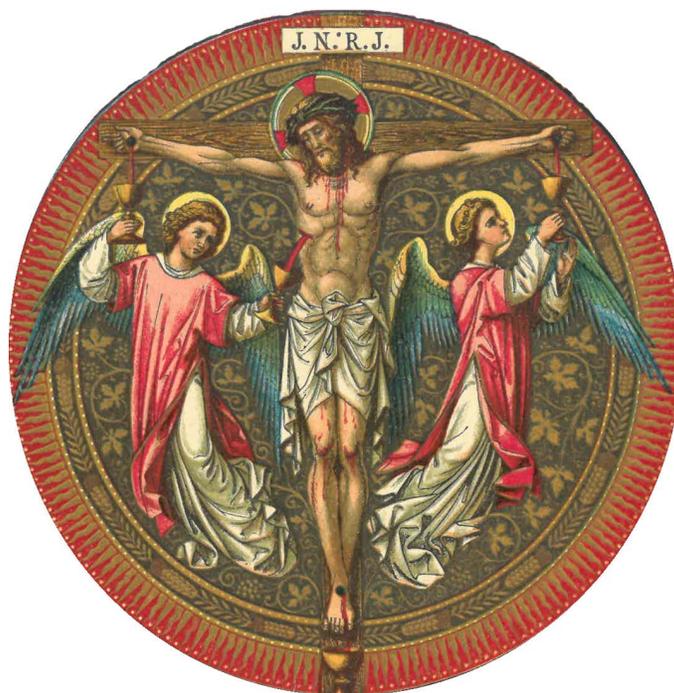
have erroneously assumed that our seminarians are ordained with only four years of education; this is simply false.

Along this same line, our priests and myself have been criticized for our practice of offering two Masses (binate) and sometimes three Masses on Sundays and holydays of obligation. This criticism is based on an ignorance of moral theology, Canon Law and the spiritual plight of many souls throughout the world. Moral theology and Canon Law clearly state

that priests may binate on Sundays and holydays if there is significant benefit to the faithful (20 or more faithful). Canon 806 legislates this when there is a scarcity of priests. This is certainly the case in our times when the harvest is indeed great and the laborers are very few.

Furthermore, some erroneously suggest that the faithful simply need to move to larger Mass locations. Although this may be a possibility for some, most of the faithful, especially young families

with children living on a modest income, cannot make such a transition, because they face serious financial difficulties and hardships. Many older traditional priests throughout the 1970s and 1980s binated on Sundays and holydays for the spiritual benefit of their flocks. The late Bishop Carmona offered five Masses on Sunday in addition to hearing confessions and performing baptisms for his extremely large parish Divina Providencia in Mexico.





Fr. Borja chants the Gospel during the Solemn High Mass for the feast of Corpus Christi

How many of our churches and chapels throughout the United States started out as small missions and have grown to large Mass centers with convents and schools. This growth over the years can be directly attributed to Masses offered consistently on Sundays and holydays. In the years following Vatican II and the introduction of the Novus Ordo, our priests gave lectures on Our Lady of Fatima and the changes in the Church; it was necessary to provide Catholics leaving the Novus Ordo a definite means to fulfill their Sunday obligation. This is the reason why we have been able, by the grace of God and the intercession of Our Lady, to establish so many Mass centers throughout the United States. I am most grateful to all the religious and secular priests working under my spiritual care for their generosity in the service of God. They are indeed good shepherds to travel great distances for the salvation of souls.

This July 1st, the feast of the Precious Blood, is the 25th Anniversary of the priestly ordination for Fr. Michael Anaya. May God grant him many more years in His service! At the same time, please pray for the repose of the soul of Fr. David Baryj who was ordained



Children strew the path with flowers for their Eucharistic King

at the same time as Fr. Anaya and who suffered from multiple health issues for many years. He was recently buried at Mount Saint Michael's Cemetery. I would not want to forget that the same feast is the priestly anniversary of Fr. Casimir Puskorius, CMRI, pastor at Mount St. Michael's, ordained thirty-six years ago, in 1986.

During the week of the feast of Corpus Christi, the Sisters of the Congregation of the Mother of God have their annual retreat at their convent while some of the religious and secular priests have their retreat at the seminary. As I gave the conferences for both the Sisters and the priests, it was providential that our new seminary property is located just four miles down country roads from the convent. This helped facilitate travel time between their separate conferences.

During the summer months, let us not forget the words of Our Lady of Fatima in regard to modesty: "Certain styles and fashions will be introduced that gravely offend my Divine Son." And "More souls go to hell for sins of the flesh than for any other reason." Parents need to be extraordinarily cautious to keep their children from occasions of sin and to uphold the Catholic standards of modesty in dress. May all of you have a safe summer!

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



*Final Benediction at the conclusion of the
Corpus Christi procession*



Sisters of the Congregation of the Mother of God at the end of their retreat

Outlines of Moral Theology

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

THE NECESSITY OF FAITH

We distinguish two kinds of necessity—necessity of means and necessity of precept. When a thing is necessary for the attainment of an end because it contains in itself something requisite for this purpose, we say that it is necessary by necessity of means. In such an event, if a person does not employ the means, even though it involves no fault on his part, *per se* he cannot attain the end. A thing is necessary by necessity of precept if a lawful superior commands its use; so that if it is inculpably omitted, the agent is not thereby impeded from attaining the end. For example, Baptism is necessary for salvation by necessity of means; the eucharistic fast is necessary for the lawful reception of Holy Communion by necessity of precept.

When we say that *per se* it is impossible to attain an end without something that is necessary by necessity of means, we imply that by God's ordinance another means may supply in certain cases. Thus, baptism of desire and baptism of blood can supply the chief effects of the baptism of water in certain cases. In such an event, we say that the means in question is necessary by *relative* necessity of means, as distinct from the case when nothing will supply for the means (*absolute* necessity).

The *virtue* or *habit* of faith is necessary for salvation by absolute necessity of means. For no one can be saved unless he leaves this world in the state of sanctifying grace; and one who leaves this world in sanctifying grace always possesses the virtue of faith.

The *act* of faith, in the case of an adult (one who has attained the use of reason, which the Church presumes to come at the completion of the seventh year) is necessary by necessity of means for justification, and consequently for salvation. One who has the state of grace when he arrives at the age of reason must perform supernaturally good acts in order to remain in grace, and for these he needs an act of faith. The act of faith must extend, at least implicitly, to all that God has revealed. Explicitly, one must believe at least two truths—that God exists, and that He rewards or punishes in the future life according to one's deeds in the present life. A few theologians once held that faith in the broad sense suffices—that is, the knowledge of God from the testimony of creatures—but this view has been condemned by the Church. Accordingly, the recognition of God as existing and as remunerating must visualize Him as the author of the supernatural order, and hence must be derived from revelation. Even in the case of those peoples who seem cut off from supernatural revelation, theologians hold that each adult has the opportunity of learning enough about God as He has revealed Himself (whether by private revelation in the last hours, or by vestiges of primitive revelation still retained) so that he can make an act of faith and of divine charity and thus be saved, as long as he has not rendered himself unworthy of this favor by culpable violation of the natural law.

It is a matter of uncertainty whether or not explicit faith in the doctrines of the Holy Trinity and the Incarnation is also necessary for salvation by necessity of means. The negative opinion seems the more probable; but, since this is a case in which one may not use probabilism (since there is danger of a very grave evil not depending on conscience, the loss of salvation), the safer side must be followed and a person must be instructed in these truths also, even in the hour of death (if it is at all possible).

By necessity of grave precept the following truths must also be explicitly accepted: the Apostles' Creed (as regards its substance), the commandments of God and of the Church, the essential duties of one's state in life, the Our Father, the doctrines about the sacraments which one has received or intends to receive. (No special formula of these truths need be memorized, as far as grave obligation is concerned.) By necessity of light precept one is bound to know the exact words of the Creed, the Our Father and the Commandments, and also the Sign of the Cross and the Hail Mary.

A person is obliged to make an act of faith when the motives of credibility are sufficiently proposed to him, also sometimes in life (at least three or four times a year), and at the hour of death. A Catholic who leads a good life fulfills the obligation by his acts of devotion, such as attendance at Mass and the reception of the Sacraments.

Adsum, a publication by the seminarians of **MATER DEI SEMINARY** for the reading enjoyment of friends and benefactors, is sent free of charge to all who request it. If you are interested, please provide your name and mailing address to:

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