



# Adsum

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## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

As the month of May brings a close to another scholastic year for our seminary and we conclude with the advancement of our seminarians toward their goal of the priesthood, we are grateful to Almighty God and to the Blessed Virgin Mary that five new priests were ordained on May 11th, the feast of Ss. Philip and James. We congratulate Fr. Aloysius Hartman, CMRI (Arizona), Fr. Adam Craig (Michigan), Fr. Giles Pardue (Alabama), Fr. Caleb Armour (Scotland), and Fr. Matias Chimenton (Argentina).

We also congratulate our seminarians who received the First Clerical Tonsure: Thomas Netzel (Washington), Richard Lauricella (Washington), Anthony Alley (South Dakota), Francisco Gomez (Mexico), Lucas Costa (Brazil), and Kyle St. Aubin (Canada); also, Frater Martin Sentman, CMRI, who received the minor orders of Porter and Lector; and those who received the last two minor orders of Exorcist and Acolyte: Noah Ellis (Tennessee), Franz Trauner (Austria), Leopold Trauner (Austria), and Krzysztof Handke (Poland).

On the occasion of the priestly ordinations, there were 27 religious and secular priests present to assist

at the Solemn Pontifical Mass. Most of these priests attended Mater Dei Seminary as far back as 1989, when the seminary first moved from Mount St. Michael in Spokane, Washington, to Omaha, Nebraska.

During the sermon for the priestly ordinations, the newly ordained priests were reminded of the importance of their spiritual life in order to have the graces and blessings of God on their priestly work. They were also reminded of the importance of a great love and devotion to the Patroness of our seminary—Mary the Mother of God.

Fr. Adam Craig will be sent to Minnesota to assist Fr. Molina at Immaculate Conception; Fr. Giles Pardue will be sent to Louisiana to work with Fr. Francis Miller, OFM; Fr. Matias Chimenton will be sent to Denver to work with Fr. Zepeda at Our Lady of the Snow; Fr. Caleb Armour will be with Fr. Johannes Heyne in Germany and work both there and in his homeland of Scotland; Fr. Aloysius



Hartman, CMRI will return to Idaho to work with Fr. Benedict Hughes, CMRI and Fr. Gregory Drahnman, CMRI at Mary Immaculate Queen Church and St. Joseph Minor Seminary.

May Jesus and Mary keep and bless our new priests!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI





*Dearly beloved brethren, let us implore God the Father Almighty to increase His heavenly gifts in these His servants whom He has chosen for the office of priesthood...*



*The imposition of hands—the matter for the Sacrament of Holy Orders*



*Be pleased, O Lord, to consecrate and sanctify these hands by this anointing and our blessings... That whatsoever they bless may be blessed, and whatsoever they consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ. Amen.*





*The newly ordained priests concelebrate the Mass with the Bishop*



*First Clerical Tonsure*



*Final admonition to those who received  
Tonsure and Minor Orders*

# Fr. 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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## HOW EARLY IN AN ILLNESS MAY THERE BE ANOINTING OF THE SICK?

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**Question:** If a person is afflicted with a lethal illness, such as cancer, but it would seem that he will probably live for a year or more, may Anointing of the Sick be administered?

**Answer:** Regatillo-Zalba make this statement relative to the problem presented by our correspondent:

“If the disease brings with it a sure danger of death, but remotely—for example, after many months, as in the case of tuberculosis—Extreme Unction is validly conferred. Whether this can be done licitly depends on the circumstances—the state of the ailment, the spiritual good of the sick person, the scandal that might arise from the fact that a person is anointed while he is still fulfilling his tasks, etc.”

Capello gives a similar answer.

I do not favor these restrictions concerning the *lawfulness* of the Sacrament when there seems to be a considerable period intervening before death. I believe that in the case described, the administration of the Sacrament will be both valid and licit. For, as soon as there is a truly probable danger of death from some bodily condition now present, the Sacrament can be greatly beneficial to the sick person. Its powerful graces will comfort and console him in the hours of sadness that will naturally come during the period of waiting. Moreover, the secondary effect of restoration to health can best be hoped for when the Anointing is given in the very beginning of the lethal sickness. Finally, it must be remembered that not infrequently a person who is afflicted with a dangerous illness that apparently will not cause death until after a number of months or even a year suddenly succumbs. Hence, I hold that as soon as there is a solid probability that a person has some affliction that will cause death, though only after a considerable period of time, he may be validly and lawfully anointed. If any scandal is feared from the fact that one who is able to be at his daily tasks is given the Anointing (and I doubt that any scandal will arise from this), the Sacrament could be given secretly, with only the sick person aware of it.

In favor of this more lenient opinion Noldin-Schmitt can be quoted: “A sick person can be validly and lawfully anointed if he is suffering from consumption or some similar disease, even if it is foreseen that he will live some months or even an entire year.” Damen also writes: “Extreme Unction can be given validly and lawfully as soon as the sick person is in danger of death, although not yet proximate.”

While a sick person *can* be anointed in the early stages of a lethal disease, there is no *obligation* for him to seek the Sacrament until death seems more proximate—even according to the opinion of those who believe that *per se* there is a grave obligation to receive Anointing of the Sick.

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