



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,

Every year during the week of the feast of Corpus Christi, our priests and religious Sisters each have their individual retreats. With the seminary only four miles down country roads from the convent, it made it much easier for me to travel back and forth for the separate conferences for the priests and for the Sisters. Both retreats conclude with a Solemn High Mass and our Corpus Christi Procession to honor our Divine Lord in the Sacrament of His love.

Among the many spiritual advantages of our priests and religious Sisters is living in close proximity with the Blessed Sacrament. Besides Holy Mass, the recitation of the Divine Office, the Rosary, meditation, and private visits provide us with regular audiences with our Divine Savior. The Blessed Sacrament is the center of our lives and what a tremendous Treasure Our Lord has left us—His Real Presence on the altar.

For this year's outdoor procession, we were



Fr. Gerard McKee, CMRI celebrates the Solemn High Mass on the feast of Corpus Christi



Our annual procession on the Feast of Corpus Christi

blessed to have “perfect” weather—mild temperature, very little wind and a wonderful setting sun beaming rays of light past the outdoor altar.

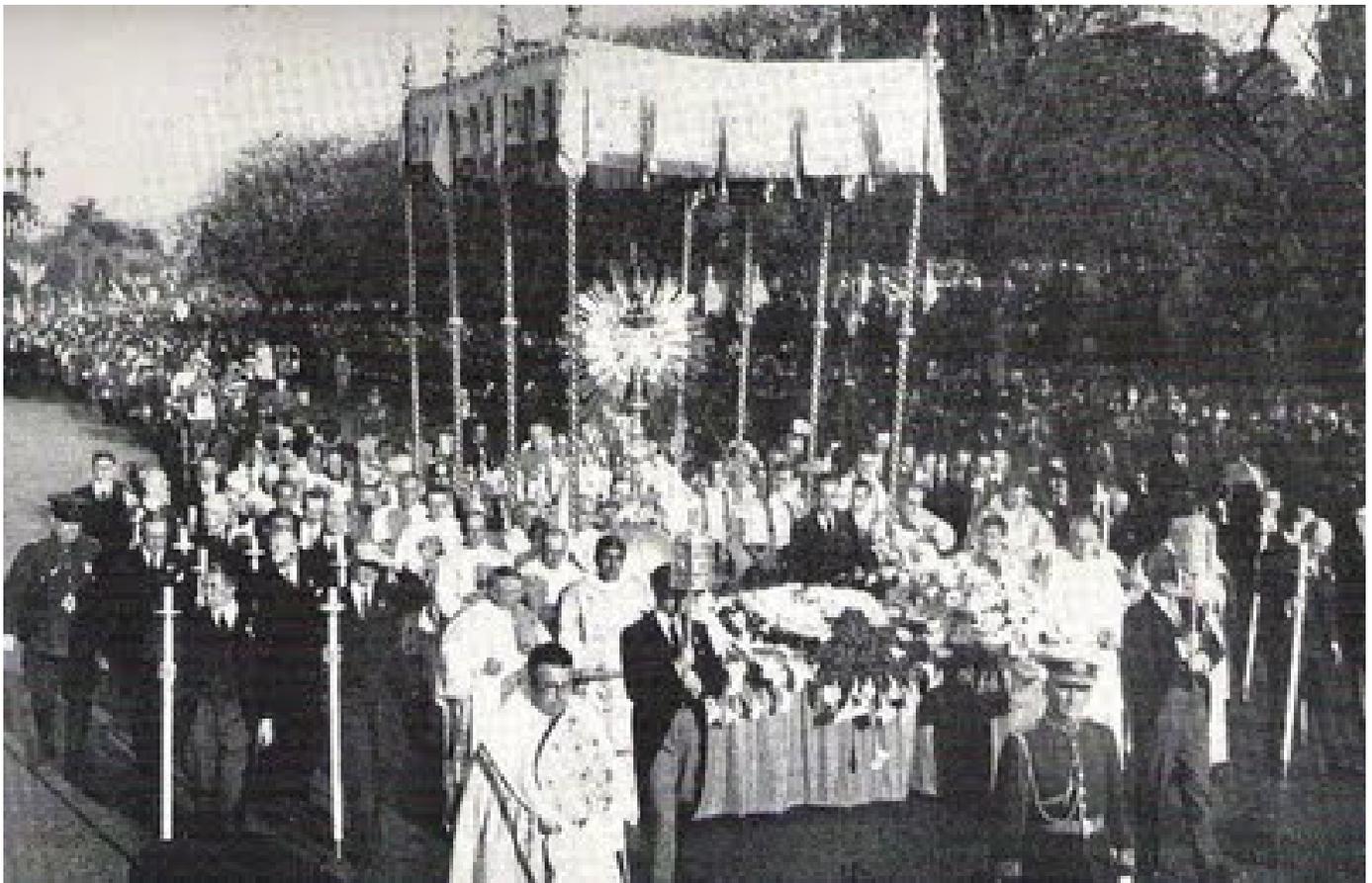
On one of my pastoral visits to Argentina, I was shown the magnificent gold-threaded chasuble used by Cardinal Eugenio Pacelli (the future Pope Pius XII) in the Solemn Pontifical Mass during the Eucharistic Congress in Buenos Aires (1934). I was also shown the newspaper article on this occasion with amazing pictures of the vast throng of Catholic clergy and faithful present to honor our Eucharistic King; it was said that there were present for the Solemn Pontifical Mass, besides over one million people in attendance, also some 70,000 first communicants, all dressed in white! When Cardinal Pacelli turned toward the faithful to give his sermon and saw this “ocean” of white, he was overwhelmed with emotion and began to weep for joy.

Great is our privilege to preserve the traditional Catholic Faith in these times; let us always treasure Jesus Christ in the Sacrament of His love!

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



Cardinal Pacelli in adoration of the Blessed Sacrament during the Eucharistic Congress in Buenos Aires, Argentina in 1934, five years before his election as Pope Pius XII





Sr. Maria Goretti, CMD (Akron, Ohio) and Sr. Mary Michaela, CMD (Malaysia) take their final vows



The blessing of Our Lady of Mount Carmel Church in Spencer, Oklahoma, on July 2nd, the feast of the Visitation, followed by Holy Mass

Fr. Connell Answers Moral Questions

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

THE MIXED MARRIAGE GUARANTEES

Question: A non-Catholic who married a Catholic girl in my parish, after giving the required promises to obtain the dispensation, now asserts that he is not bound to abide by these promises because he was *forced* to make them. What answer should be given to this claim?

Answer: This is an example of the deplorable dishonesty to which people sometimes have recourse in order to be free from an obligation that displeases them. The individual in question should be told that he was not forced to make the promises because he was not forced to marry the Catholic girl. The Church granted the favor of a dispensation on condition that the two parties gave the guarantees stipulated in Canon 1061. No pressure was exerted on them to enter the marriage; on the contrary, the Church would have preferred that it did not take place. The non-Catholic who pleads that he was *forced* to sign the promises is as unreasonable as a man who contracts with a tailor for a suit of clothes, and after receiving the garments complains that he is being *forced* by the tailor to pay him a sum of money.

Since the attitude in question seems to be growing among non-Catholics who have married Catholics, it might be advisable for a priest who receives the mixed marriage promises to ask the non-Catholic explicitly if he feels he is being *forced* to give the guarantees. If he admits that this is his attitude, there can hardly be present the moral certainty of the fulfillment of the guarantees which the Code demands as a condition for the granting of a dispensation (Canon. 1061 § 1, 3).

MARRIAGE OF A MINOR

Question: In a State where the civil law gives a girl of eighteen full freedom in the matter of marriage, a priest is asked by a girl of this age to officiate at her marriage. The priest is aware that the girl is acting against the will of her parents. May he, in virtue of the civil legislation, assist at her marriage without seeking any ecclesiastical authorization because of the parents' opposition?

Answer: The Code lays down the prescription: "A pastor shall gravely exhort young persons who are minors not to enter marriage without the knowledge or against the reasonable will of their parents; but if they refuse, he shall not assist at their marriage unless he has first consulted the Ordinary of the place" (Can. 1034). Now, according to the ruling of the Church, a minor is a person under twenty-one (Can. 88, § 1). Consequently, whatever the civil law may stipulate, a priest should not assist at the marriage of a girl of eighteen whose parents are unaware of what she is doing or are reasonably opposed to the marriage, until he has first consulted the Bishop.

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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