



Adsum

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

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

Among the great blessings of life in the seminary is that the seminarians live in close proximity to the Blessed Sacrament. Our Divine Savior is ever present in the Sacrament of His Love, there to strengthen and to counsel our future priests.

After morning prayers and meditation, our seminarians assist daily at the Holy Sacrifice of the Mass and are nourished with the Living Bread that has come down from heaven. When they recite the Divine Office and the Holy Rosary, their prayers are in His Divine Presence. What an inestimable privilege!

During this month of April, which is dedicated to the Blessed Sacrament, let us renew our love and devotion to His Real Presence. If we feel our hearts have become cold or tepid, let us draw near His Heart to be inflamed by His Divine Love. From the tabernacle, Our Lord beckons us to draw near Him: “Come to Me, all you that labor and are burdened, and I will refresh you.”

Prior to Our Lady’s apparition at Fatima in 1917, the Angel of Portugal appeared to the Fatima children. During one of his apparitions, he held the Sacred Host and Chalice and gave them Holy Communion saying, “Take and drink the Body and Blood of Our Lord Jesus Christ, hourly outraged by ungrateful men and console thy God!” This angel also taught them the well-known prayer: “My God, I believe, I adore, I trust, and I love

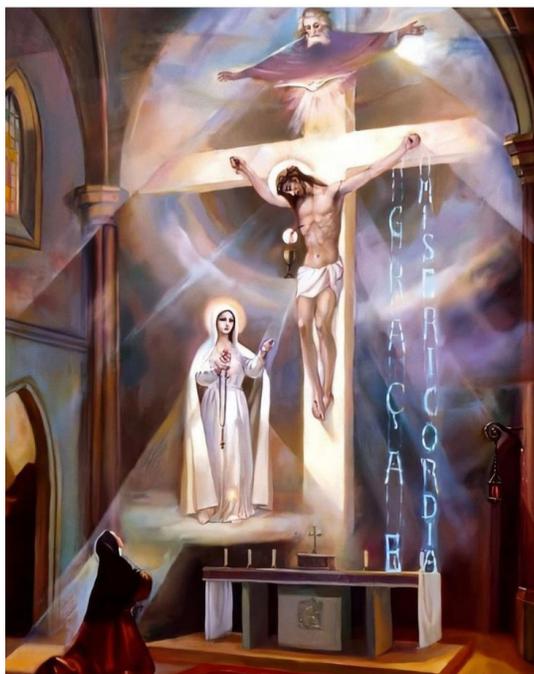
Thee, and I beg pardon for those who do not believe, do not adore, do not trust, and do not love Thee. O Most Holy Trinity, Father, Son, and Holy Ghost, I adore Thee profoundly. I offer Thee the Most Precious Body, Blood, Soul and Divinity of Jesus Christ present in the tabernacles throughout the world, in reparation for the outrages, sacrileges, any indifference by which He is offended.”

How unique is this prayer! It is such a powerful reminder that Our Divine Lord Jesus Christ is enthroned in the tabernacle on the altar—the center of our churches. What a tragedy occurred when the modernists introduced the liturgical changes in the 1960s, especially with the promulgation of the Novus Ordo “Mass.” Altars were replaced by tables and the “presider’s chair” was set directly behind the table. No longer would Christ in the tabernacle be the center of worship! Is it any wonder

why there is such a lack of reverence by those who attend the Novus Ordo “Mass” when they stand for “Communion” instead of kneeling, receive on the hand instead of the tongue, and have lay ministers distributing?

In these times of apostacy, let us truly treasure the Holy Eucharist—the Sacrifice and the Sacrament. Let us never pass up an opportunity to attend Holy Mass, to receive Holy Communion, or to make a spiritual visit!

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





The Chanting of Tenebrae



*Solemn Chanting of the Passion on
Wednesday of Holy Week*



*Blessing of the holy oils during the Mass of the
Chrism on Holy Thursday morning*



Blessing of the Paschal fire and Paschal candle



Blessing of the Baptismal water and Easter water



Bro. Anthony Kuck CMRI (Nebraska), Bro. Simon Davis CMRI (Iowa) and Bro. Jude Thompson (California) take their 1st year vows.



CMD religious vows ceremonies

Fr. Connell Answers Moral Questions

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

THE REPETITION OF EXTREME UNCTION

Question: It is evident from the Code (Can. 940 §2) that Extreme Unction may be repeated in the same illness if the sick person has rallied (*convalescit*) and then fallen into another danger of death. However, this concerns the *right* to another reception of this sacrament. Is there a *duty* to receive it?

Answer: If the sick person recovers to such an extent that the danger of death seems certainly to have passed away (although he is still sick) and then lapses again into the danger of death, it would seem that Extreme Unction *must* be received again. For the efficacy of this sacrament perdures only as long as the danger of death continues; hence, in the case described, the salutary effects of the first anointing are no longer present when the second danger arises. It should be noted that in referring to an obligation to receive Extreme Unction we are abstracting from the question whether there is *per se* a grave obligation to receive this sacrament at all; but at least there is a light obligation.

If there is only probability that the first danger of death had passed away with the temporary improvement, the sacrament *may* be repeated, but there is no obligation to receive it again. If it is administered, the conferring should be conditional. In the words of Fr. Kilker: “When there is a partial recovery, whereby the patient is placed probably out of danger of death, only to be followed by a relapse, Extreme Unction may be repeated, just as it can be given originally when there is a prudent fear that danger is present. In such a case all that is necessary would be a probable judgment that a new danger of death has arisen” (Kilker, *Extreme Unction* [St. Louis: Herder, 1927], p. 194).

From the fact that there is probably no grave obligation *per se* to receive Extreme Unction when a person is in danger of death, and no obligation to ask again for this sacrament after having received it once, when it is only probable that the first danger had passed away, one may not conclude that the obligation of the pastor to confer it is parallel. He has a duty which is *per se* grave to give Extreme Unction to any one of his flock who reasonably requests it, even though the person himself has no strict obligation to receive it.

PRESENCE AT NON-CATHOLIC SERVICES

Question: Is friendship a sufficient title to justify passive attendance at a non-Catholic funeral or wedding, in view of the fact that the Code (Can. 1258 § 2) requires “a grave reason, *civilis officii vel honoris causa*”?

Answer: The mere fact that a Catholic has had a slight acquaintance with the non-Catholic whose marriage or funeral is taking place in a non-Catholic church is not a sufficient reason to justify the Catholic’s attendance at the function. But intimate and long-standing friendship would be a sufficient reason, provided there is no danger of scandal or of perversion. The phrase *honoris causa* can be reasonably interpreted to include the expression of honor which we naturally wish to manifest to our intimate friends, especially on the occasion of a marriage or a funeral. Bouscaren-Ellis translate the phrase given by the questioner as “for the sake of civil courtesy, duty or respect, for a grave reason” (Canon Law [Milwaukee, 1946], p. 639). It should be remembered that under no circumstances may a Catholic participate actively in any public non-Catholic religious service.

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