



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

We give thanks to Our Divine Savior and His Blessed Mother Mary for our newly ordained priests, Fr. Anthony Alley (South Dakota) and Fr. Lucas Costa de Oliveira (Brazil), who were ordained at the end of April. What a joyful occasion it was as 30 priests participated in the ordination Mass, and Catholic faithful from around the country and Canada traveled to witness these beautiful ceremonies. Unfortunately, Rev. Kyle St. Aubin (Canada) has experienced a number of health issues and his priestly ordination will be postponed to this fall.

We would also like to congratulate Rev. Richard Lauricella (Washington) and Rev. Thomas Netzel (Washington) who were ordained to the diaconate. Their priestly ordination will take place at Mount St. Michael

in Spokane, Washington, on the feast of St. Michael the Archangel, September 29th. Both were graduates from St. Michael's Academy and it will be very appropriate for their ordination to take place at their parish church.

As we well know, this month of May is dedicated to the Mother of God and our own dear Mother, the Blessed Virgin Mary. She is our powerful Advocate before the throne of her Divine Son, and she is ever ready to help us in all of our temporal and spiritual needs. How consoling are her words to Juan Diego when she appeared in Mexico: "Hear and let it penetrate into your heart, my dear little son: Let nothing discourage you, nothing depress you. Let nothing alter your heart or countenance. Also do not fear any illness and vexation, anxiety or pain. Am I not here who am your mother? Are you not under my shadow and protection?"

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



Tu Es Sacerdos in Aeternum



*That Thou wouldst vouchsafe to bless,
sanctify and consecrate these elect.*



*Receive the Holy Spirit, unto power and
to resist the devil and his temptations*



*Receive the power to read the Gospel in the
Church of God, both for the living and the dead.*



*The imposition of hands:
the matter of the Sacrament of Holy Orders*



*Vouchsafe, O Lord, to bless
and sanctify these hands by this
unction and our blessing*



*Receive the Holy Ghost: whose sins you
shall forgive, they are forgiven them;
whose sins you shall retain they are retained.*



Fr. Connell Answers Moral Questions

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

REPETITION OF VIATICUM

Question: Since a person in danger of death has a right to receive the Viaticum every day as long as the danger continues (Can. 864, Par. 3), has a parish priest an obligation to administer the Viaticum daily at the request of such a person?

Answer: A parish priest is bound to administer the sacraments to his people whenever they lawfully request them (Can. 467, Par. 1); and he must be especially solicitous to assist them with the sacraments when they are in danger of death (Can. 468, Par. 1).

A priest is certainly bound *sub gravi* to administer the Viaticum to a person in danger of death, when it is being conferred for the first time. The present question, however, deals with the reception of Holy Communion on subsequent days during the same danger of death. As the questioner notes, it is lawful and fitting (*et licet et decet*) for a person in danger of death to continue to receive the Holy Eucharist even daily after the first reception of the Viaticum, if a prudent confessor so advises (Can. 864, Par. 3).

However, it is certain that the laws governing these subsequent communions are surely not the same as those regulating the first reception of the Viaticum. Thus, there is no *obligation* for the sick person to receive the Blessed Sacrament as Viaticum in the course of the same illness, presuming that the first reception was a worthy communion. Again, while the administration of the Viaticum is a function reserved to the pastor (Can. 850), any priest may administer these subsequent communions privately (Can. 849, Par. 1). Consequently, the pastor is surely not bound as strictly to administer the Blessed Sacrament on subsequent days as he was the first Holy Communion after the danger of death began—which alone is called the Viaticum in the strict sense (Cf. Vermeersch, *Theologia Moralis* [Bruges, 1927], III, n. 387).

On the other hand, the pastor undoubtedly has a graver obligation to bring Holy Communion frequently after the first Viaticum to a person in danger of death than to an invalid not in danger of death, presuming that both are equally desirous of receiving the Blessed Eucharist as frequently as possible. This brings us to the question which is the key to the solution of our correspondent's problem: "How frequently may a critically ill person *legitimately* (or *reasonably*) ask for Holy Communion after the first Viaticum?" It is impossible to lay down hard and fast rules because so many circumstances have to be taken into consideration, such as the distance the priest must travel, the number of sick persons in the same situation among his flock desirous of frequent Communion, the proximity of the sick person to death, etc. Generally speaking, however, I am inclined to believe that if the distance is short, and the number of cases of this kind in the parish is small, a priest would be bound to bring Holy Communion at least once a week to one desirous of this spiritual boon. Even if the distance to be travelled is great or the number of similar cases in the parish is large, the administration of Holy Communion once in two weeks would not be too much to demand of a priest.

Treating this question, Fr. Davis, S.J., says: "Daily Viaticum should be received, if reasonably possible, for if daily Communion is ever to be urged, it is to be urged then. Nevertheless, the pastor who has a parish to serve, and perhaps several sick to visit, will be unable to administer daily Viaticum to all, unless the sick are very few. He may, however, find it possible to administer it once a week to each patient. Considering the immense help and consolation derived by the sick from the Blessed Sacrament, the pastor will be more solicitous in attending the sick than those who are well; to neglect the sick after the last sacraments have been administered is a serious neglect of duty" (*Moral and Pastoral Theology* [London, 1945], III, 228).

Apart from the question of obligation, the truly zealous priest will endeavor to fulfill the request of any of his parishioners approaching death and anxious to receive daily the strengthening food of Our Lord's Body and Blood.

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