

Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

As there are no seminary classes for the summer, this has provided me with the opportunity to travel to our various Mass centers throughout the United States.

During my Confirmation trip to Kalispel, Montana, for the Catholic faithful who are spiritually assisted by Fr. Julian Gilchrist, I recalled that this was a very important area of work of the famous Jesuit missionaries Fr. Pierre de Smet, Fr. Nicholas Pointe, Fr. Anthony Rivali, and Fr. Joseph Cataldo. The Jesuits came to this area in response to requests of four separate delegations of Indians. In their simple but respectful manner, the Indians addressed the priests as “Blackrobes.”

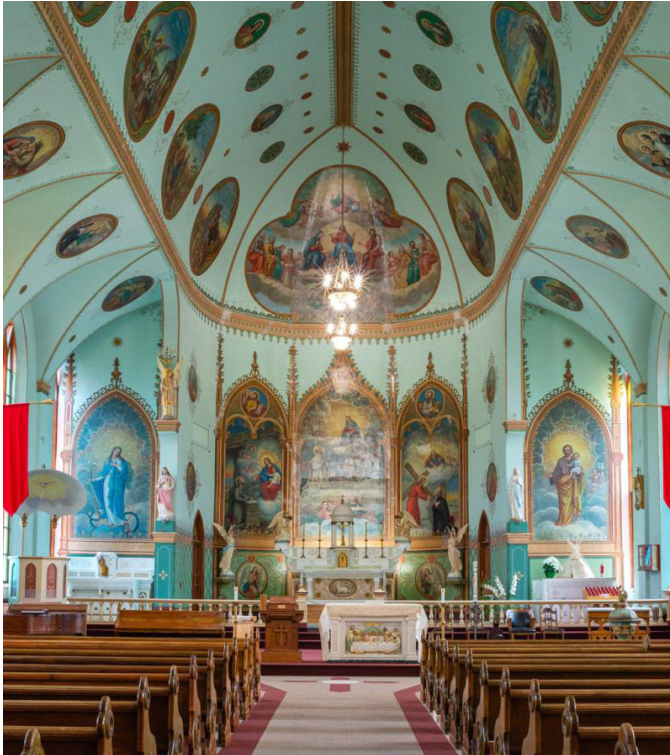
They worked among the Flathead, Black Feet, Kootenai, Coeur d’Alene, Spokane, Nez Perce and



The renowned murals in the church at St. Ignatius Mission were painted by Brother Joseph Carignano, S.J., the mission cook.



Our annual secular priests' meetings held every July in Omaha, Nebraska



Paintings of the Old and New Testament in the Church of St. Ignatius, which served as religious instruction for the Indians.

Salish Indians. Today one can visit two of the famous missions in Montana: St. Mary's Mission (founded in 1841) and St. Ignatius Mission (founded in 1854).

In the book *The Woman Shall Conquer*, on the apparitions of Our Lady, there is a beautiful story of Our Lady's apparition in Montana. Here is an excerpt from the story:

"In 1841, eleven years after Our Lady had given us the Miraculous Medal and one year after she had given us the Green Scapular, Father Pierre de Smet, Apostle of the Rockies, established a mission on the Bitter Root River in what is now the state of Montana. He named it St. Mary.

"On the Eve of Christmas, an Indian orphan named Paul came to Fr. de Smet with a strange story. He had entered his tepee and there he had seen—he could not tell whether it was a man or woman, but he rather thought it was a woman. The clothes were not like the ones worn by either the men or the women in



The interior of St. Mary's Church in Stevensville, Montana; the painting on the far right depicts the apparition of Our Lady to a young Indian boy.

the Flathead tribe. ‘Her feet did not touch the ground; her robe was white as snow; she had a star above her head, and under her feet a snake gnawing at a fruit that I don’t know. From her heart there came forth rays of light which came toward me. When I saw that, at first I was afraid; then I wasn’t afraid. My heart was burning, my head clear. I don’t know how it came about, but suddenly I knew my prayers.’

“What had the visitor said? Just one thing. She was glad that the mission of the Flatheads was called St. Mary.”

This same story is also related by Fr. Nicholas Pointe, S.J. in his diary of his missionary activities found in the book *Wilderness Kingdom*. Fr. Pointe explained that this young Indian boy was very disappointed that he could not make his First Communion because he was not able to remember his prayers. The very next day, to the great surprise of the missionary, the young Indian boy knew all of his prayers exceptionally well.



The original mission church of St. Mary's in Stevensville, Montana



Fr. de Smet with Indian chiefs in 1857

Another beautiful story that Fr. Nicholas Pointe relates is that of the great hunt undertaken to provide food for the tribe throughout the bitter winter. After much prayer, the Indian hunters returned with an amazing number of buffalo; a number so extraordinary that even the pagan medicine man converted to the Faith and asked for Baptism. And the number of buffalo killed is particularly unique—153; the same number of fish that were miraculously caught by St. Peter and his companions after the Resurrection of Our Divine Savior. It was incidents like this that reassured the missionaries that Almighty God and the Blessed Virgin Mary indeed were blessing their apostolic work.

The stories of the labors of the Jesuit missionaries are such a great inspiration for our priests and seminarians. Although our priests travel every Sunday great distances to provide the Mass and Sacraments to the flock of Christ, the early Jesuits traveled by horseback, canoe, and often by foot without the many conveniences that we so often take for granted. Nevertheless our mission today is no less important than theirs to fulfill the mission of Christ in the salvation of souls! What is common in all ages is the beautiful words of Christ: “The harvest is indeed great, but the laborers are few. Pray ye the Lord of the harvest that He sends laborers into His harvest.”

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

Fr. Connell Answers Moral Questions

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

CATHOLICS ASSISTING AT AN INVALID MARRIAGE

Question: If a Catholic assists at the attempted marriage of a Catholic before a non-Catholic clergyman does he incur the same excommunication that is incurred by the Catholic party of the marriage? The reason for believing that he may incur this penalty is the statement of Canon 2231 that in certain circumstances those who concur in the perpetration of a delict incur the same penalty as the chief culprit.

Answer: According to Canon 2231 only those co-operators incur the same penalty as the principal offender who co-operate in the ways mentioned in Canon 2209, §§1-3. Now, the mere assistance at an attempted marriage of a Catholic before a non-Catholic clergyman would not put one in any of the categories mentioned in these paragraphs; though it would do so if it constituted an inducement to the marriage so that otherwise the Catholic party would not attempt it.

However, it is well to remember that, even though a penalty is not incurred, the assistance of a Catholic at the attempted marriage of a Catholic before a non-Catholic minister, except in very rare cases, is so proximately a cause of grave scandal and even a manifestation of contempt of the authority of the Church that it must be regarded as a grave sin. A decree of the Congregation of the Propaganda in 1874 stated that regularly such attendance is forbidden, though it added that it could be tolerated for the sake of civil duty only (*civilis officii causa tantum*), provided there be no scandal, danger of perversion, or contempt of ecclesiastical authority (*Collectanea S. Cong. E Prop. Fide*, n. 1410). In our country today the danger of scandal and contempt of ecclesiastical authority are almost always present. Hence, when priests are asked about the lawfulness of attending the marriage of a Catholic relative or friend in a non-Catholic church, the answer should practically always be “No.”

Davis says: “Assistance at a mixed marriage in a Protestant church would not be tolerated, since this would be co-operating in violating a serious church law which forbids mixed marriages without dispensation, and such a marriage would now be invalid” (*Moral and Pastoral Theology* [London, 1945], I, 286). Treating the subject more fully, Bancroft says: “it is certain that Catholics may not be present at such marriages when their presence contains, manifests or implies an approval of the marriage. It seems that, barring other dangers and a sinful intention, friends and distant relatives may be present for a more grave reason in proportion to the greater danger of scandal. Near relatives, and especially parents, brothers and sisters, however, would seldom have a reason justifying their presence, because of the grave scandal necessarily connected with it, because of their obligation to admonish the one who is sinning, and in some cases, because of contempt for the regulations of the Church” (*Communication in Religious Worship with non-Catholics* [Catholic University of America Press, Washington, D. C., 1943], p. 129).

GIFTS ON THE OCCASION OF AN INVALID MARRIAGE

Question: Should we tell our people that it is wrong for them to give a wedding present to a couple who are entering a union that is invalid according to the teaching of the Church, particularly the attempted marriage of a Catholic girl to a divorced man before a non-Catholic clergyman or civil official?

Answer: Catholics should be told that ordinarily, at least, they should refrain from presenting gifts to couples entering a union that is invalid according to Catholic principles, particularly if one of the participants is a lapsed Catholic. A wedding gift is an expression of joy and congratulation to the two who are entering the holy state of matrimony. But how can a Catholic consistently manifest joy and congratulation to a couple who are entering a union that is not a true marriage but only a sinful concubinage? Such a gift has the appearance of approval of acceptance by these two of the deplorable state, a sad parody of the conjugal union. Even when the gift is to be given by a group, such as the office companions of one of the parties, with the understanding that each of the workers contributes a small sum, Catholics should be advised to withhold any contribution. However, in this case the cooperation might be justified if otherwise an individual would have to suffer some grave inconvenience. In very exceptional circumstances alone would a Catholic have a sufficient reason to give an individual present to a couple entering an invalid union—for example, a secretary whose employer is attempting a marriage of this kind, and who realizes that she would be discharged if she did not present a gift. In a case of this kind, if one of the couple is a Catholic, the gift could appropriately be an article of a religious nature, such as a crucifix or a devotional book, which might offer an occasion of repentance to the unfaithful member of the Church.

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