



# 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,

On May 1st, the Catholic faithful throughout Mexico traveled to Guadalajara to celebrate the 25th anniversary of the episcopal consecration of Bishop Martin Davila. On this occasion, Fr. Carlos Borja and I were present to honor and support His Excellency.

After the death of Bishop Moises Carmona in 1991, I assisted his priests, known as the Trento priests, until 1999, when I petitioned them to elect one of their own to be consecrated bishop. Between 1991 and 1999, it was indeed challenging to provide for the spiritual needs of the Catholic faithful, both in the United States and in Mexico, so I consecrated



*The episcopal consecration of Bishop Martin Davila on May 11, 1999, Feast of Ss. Philip and James*



the late Bishop Daniel Dolan in 1993 to assist me.

I first met Bishop Davila in 1991 when he accompanied Bishop Carmona to Mount St. Michael's in Spokane, Washington, for my episcopal consecration. Over the years, I have grown in my appreciation for the pastoral care that Bishop Davila has exhibited for his flock. He has under his episcopal care approximately 30 priests who operate extensively throughout Mexico. His Excellency has also assisted the Catholic faithful in other countries throughout the world.

At my recommendation, Bishop Davila consecrated Bishop Pio Espina in Argentina to provide for the Catholic faithful in South America. We three bishops have a close relationship to continue the mission that Christ commissioned His Apostles: "Go, therefore, and make disciples of all nations... Teaching them to observe all that I have commanded you; and behold I am with you all days, even unto the consummation of the world" (Matthew 28:19-20). Vatican Council I (1870) taught that as Christ promised to be with the Apostles and their successors, there would be pastors and teachers in the Church to the end of time. The modern hierarchy under Francis I, who continue to promulgate the errors of religious indifferentism, false ecumenism, religious liberty, and modernism,



cannot be the pastors and teachers in Christ's Church; otherwise, Christ would have failed His Church.

Vatican Council I clearly taught the infallibility of Christ's Church, the Catholic Church: "For the Fathers of the Fourth Council of Constantinople, following closely in the footsteps of their predecessors, made this solemn profession: 'The first condition of salvation is to keep the norm of the true Faith. For it is impossible that the words of Our Lord Jesus Christ Who said, *Thou art Peter and upon this rock I will build My Church* (Matt. 16:18), should not be verified. And their truth has been proved by the course of history, for in the Apostolic See the Catholic religion has always been kept unsullied, and its teaching kept holy... Indeed, it was this apostolic doctrine that all the Fathers held, and the holy orthodox Doctors revered and followed. For they fully realized that this See of St. Peter always remains untainted by any error, according to the divine promise of Our Lord and Savior made to the prince of His disciples, 'I have prayed for thee, that thy faith may not fail; and do thou, when once thou has turned again, strengthen thy brethren' (Luke 22:32)."

On the occasion of the anniversary celebration of Bishop Davila, he celebrated a Pontifical High Mass with approximately 500 faithful present. During the reception that followed, I was asked to give a short address. I ended my address shouting the motto of the Cristeros, "Viva Cristo Rey!" to which clergy and



faithful spontaneously responded in a thunderous voice, "Que viva!"

The Virgin Mary of Guadalupe has indeed blessed the Catholic faithful in Mexico with such dedicated clergy as the late Fr. Joaquin Saenz Y Arriaga, Ph. D. (author of *The New Montinian Church*), the late Bishop Moises Carmona, and His Excellency Bishop Martin Davila.

To His Excellency, ad multos annos!  
With my prayers and blessing,  
Most Rev. Mark A. Pivarunas, CMRI



*Bishop Davila celebrated the Pontifical High Mass on the occasion of his 25th Anniversary of Episcopal Consecration*



## *The Martyrdom of Fr. Miguel Pro*

---

Everything was in readiness for the execution; the firing squad stood by with loaded rifles, and even motion-picture cameras were in evidence. The officer in charge, Major Torres, asked Father Pro to express his last will. "Permit me to pray," answered the priest. Kneeling, he took from his pocket a crucifix, which he kissed and held in his right hand, and a rosary, which he held in his left. He commended his soul to God and, refusing to be blindfolded as he stood erect, said calmly: "Lord, Thou knowest that I am innocent." Then, making the sign of the Cross over the spectators, he said to the firing squad and the others who perpetrated his execution: "May God have mercy on you. May God bless you."

Without the slightest nervousness he walked to the wall, tranquilly faced the soldiers, stretched forth his arms in the form of a cross, and exclaimed: "With all my heart I forgive my enemies." Then, just before the order to fire was given, he quietly uttered the favorite ejaculation of the Mexican martyrs: "Viva Cristo Rey!" (Long Live Christ the King!)



# Fr. Connell Answers Moral Questions

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

## CERTAINTY OF THE FULFILLMENT OF THE PREMARITAL GUARANTEES

**Question:** Canon 1061 lays down as one of the conditions for the obtaining of a dispensation for a mixed marriage that “there be moral certainty of the fulfillment of the guarantees.” On whom does the responsibility rest of securing such certainty? How can it best be obtained?

**Answer:** As the questioner points out, one of the three conditions required in order that the dispensation for a mixed marriage be validly granted is that “there be moral certainty that the guarantees (promises) will be fulfilled.” The other two conditions are that there be just and grave reasons for the marriage and that the non-Catholic promise not to endanger the faith of the Catholic, while both promise that all the children will be baptized and brought up as Catholics. The same conditions must be fulfilled for the obtaining of a dispensation from disparity of cult.

Of course, there can be no *absolute* certainty of what the couple will do regarding the promises. We can never be *absolutely* certain how human beings will act in the future, however sincere their promises may seem to be at present. Hence, the Church, in dispensing from the marriage impediment between a Catholic and a non-Catholic, demands no more than *moral certainty* that the guarantees will be fulfilled by both parties—and this moral certainty can be based on only probable reasons.

But how is the priest to go about securing the necessary moral certainty that the promises will be observed? Certainly the mere willingness of the parties to sign the promises is not sufficient. For if this were the case, the Church would not have to add a third condition to the requirements for a dispensation, since the second condition already included the willingness to make the promises.

Some of the signs, I believe, would be these: If the non-Catholic, on his first meeting with the priest, spontaneously asserts that he will willingly make the promises and will conscientiously live up to them... If the non-Catholic willingly takes a course of instruction in Catholic doctrine and shows a sincere interest in the Catholic faith... If the non-Catholic asked pointblank what he would do about the bringing up of the children in the event of their mother’s death, replies with apparent sincerity that he would bring them up as Catholics... If there are already several members of the non-Catholic’s family who have contracted a mixed marriage, and are faithfully fulfilling the guarantees... If the non-Catholic is devout in his own religion, yet unhesitatingly makes the promises.

I do not believe that any of these signs by itself would always give adequate certainty that the guarantees will be observed; but I feel that two or more of these or similar signs should satisfy the conscience of the priest in asking for a dispensation. On the other hand, if the non-Catholic manifests a surly attitude, is unwilling to take any instructions in the Catholic faith, shows that he regards the guarantees as a mere formality, complains of the “unfairness of the Church” in demanding a Catholic upbringing for all the children, etc, I do not see how a priest can lawfully seek a dispensation for the marriage.

One point in particular must be stressed in this connection. In recent times it has become quite common for the non-Catholic partner in a mixed marriage to protest, after the birth of a child, that he was forced to sign the promises and consequently he is not bound in conscience to observe them. Of course, such a claim is utterly illogical. The Church never forces any non-Catholic to marry a Catholic or to sign the promises. On the contrary, the Church would prefer that he would refuse to sign the promises, give up the idea of marrying a Catholic, and instead marry someone of his own religious denomination. The truth is, he is forcing the Church to let him marry a Catholic, and the Church is going as far as she can in giving in to him. At any rate, to forestall this objection, I suggest that whenever a priest is preparing a couple for a mixed marriage, he ask the non-Catholic if he feels that any force is being applied to make him sign the promises, and if he will ever attempt to excuse himself from fulfilling them on the ground that he was under coercion. If he will not answer in the affirmative (perhaps even in writing), I believe that the application for a dispensation should be refused. For, in such a situation, I cannot see how there can be moral certainty that the guarantees will be observed.

*Adsum*, a publication 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:

**MATER DEI SEMINARY**  
7745 Military Avenue  
Omaha NE 68134-3356  
[www.materdeiseminary.org](http://www.materdeiseminary.org)