



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,

I would like to most sincerely thank everyone for their prayers, cards, and best wishes on the occasion of my 25th Anniversary of Episcopal Consecration. Although I would very much like to thank you individually, the number of thank you's and my ever pressing responsibilities do not allow me this honor. Nevertheless you can be reassured of my prayers for you everyday during the Holy Sacrifice of the Mass.

Shortly after my consecration in September of 1991, the late Bishop Moises Carmona died in an automobile accident on November 1 of the same year. When I traveled to his parish church, Divina Providencia, in Acapulco, Mexico for the funeral, I



The ordinations of Fr. Gerard McKee, CMRI, Fr. Daniel Perez, and Fr. James Thielan to the priesthood and Fr. Gregory Drahan, CMRI to the subdiaconate by Bishop Carmona in April of 1991



Concelebration of Mass of the newly ordained priests with the late Bishop Carmona

learned so many wonderful things about his courage and zeal to spread the Faith throughout Mexico. It was at that time that I inherited from Bishop Carmona the responsibilities of the spiritual care of numerous churches and thousands of Catholic faithful throughout Mexico for the next eight years. So extensive was this work, that just two years later, in November of 1993, I consecrated Bishop Dolan to help me in Mexico. After eight years of working with the Trento priests (the group of Bishop Carmona's priests), I requested these priests to elect one of their own to be consecrated. On May 11, 1999, Bishop Martin Davila was consecrated by me with the assistance of Bishop Dolan.

I had the burial of Bishop Carmona in a cemetery some miles from the church. After a number of years, his body was transferred to a crypt in a lower chapel below Divina Providencia Church. It was truly amazing that when this transference took place, Bishop

Carmona's body showed no signs of decomposition. The pictures taken of him when his body was put into the crypt look the same as at the time of his funeral. Let us especially remember to pray for the repose of the soul of this bishop, who fought the good fight, who finished the course, and who kept the faith.

It was in April of 1991 that several seminarians accompanied me to Hermosillo, Mexico, in order to receive Holy Orders from the hands of the late Bishop Moises Carmona. This year Fr. Gerard McKee CMRI, Fr. Daniel Perez and Fr. James Thielan celebrate their 25th anniversary of ordination to the priesthood. May God bless them abundantly!

Last, but not least, this October 3, St. Theresa's Church in O'Neill, Nebraska, (three hours northwest of Omaha) also celebrated its 25th Anniversary. Although the church is well over a 100 years old, it was auctioned off in 1990 and purchased by our parishioners Raymond and Margaret Klabenes for \$650, with the stipulation that it had to be removed from its location in Clearwater, Nebraska. During the following year, five acres of property were purchased just south of O'Neill and the church was moved some thirty miles. Our first Mass was offered on Easter Sunday, March 31, 1991, and since then another six acres of land adjacent to the church property was acquired and is presently our consecrated cemetery.



St. Theresa's Church was moved 30 miles from Clearwater to O'Neill, Nebraska



A Solemn High Mass is celebrated at St. Theresa's for the 25th Anniversary

Not only was it a unique undertaking to move the church thirty miles, it also served as an excellent opportunity to promote the Latin Mass to the people in the area as they saw the church go past their towns and farm houses.

It is with a grateful heart that we give thanks to God for His many blessings and to the Blessed Virgin Mary for her powerful intercession these last 25 years. With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI



The clergy, religious, and faithful gather outside the church after Mass

The Conciliar Church to Celebrate the 500th “Anniversary” of Martin Luther’s break with the Catholic Church — the One, True Church of Christ

According to the January 25 Vatican Bollettino: “The Holy Father Francis will travel to Lund, Sweden, to commemorate the 500th anniversary of the Reformation. His Holiness Francis intends to participate in a joint ceremony of the Catholic Church and the World Lutheran Federation to commemorate the 500th anniversary of the Reformation, scheduled to take place in Lund, Sweden on Monday, 31 October, 2016.” This is just one more example from many, of the Apostasy of the Conciliar Church from the Catholic Church.

A few of the heretical and blasphemous quotes of Martin Luther:

“Be a sinner and sin boldly, but believe and rejoice in Christ even more boldly, for he is victorious over sin, death, and the world. As long as we are here (in this world) we have to sin... It is enough that by the riches of God’s glory we have come to know the Lamb that takes away the sin of the world. No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day.” (WA vol. 2, p. 372; *Letters I, Luther’s Works*, American ed., vol. 48, p. 282)

“Christ committed adultery first of all with the woman at the well about whom St. John tells us. Was not everybody about Him saying: ‘Whatever has he been doing with her?’ Secondly, with Mary Magdalene, and thirdly with the woman taken in adultery whom He dismissed so lightly. Thus even Christ, who was so righteous, must have been guilty of fornication before He died.” (*Table Talk*, WA, vol. 2., no. 1472, April 7 - May 1, 1532)

“We must remove the Decalogue out of sight and heart... If Moses should attempt to intimidate you with his stupid Ten Commandments, tell him right out: Chase yourselves to the Jews.” (De Wette, IV, 188; *Works*, Wittenberg, ed. V, 1573)

“The sting of the flesh may easily be helped as long as girls and women are to be found... But it is not forbidden that a man should have more than one wife.” (Grisar, vol. 4, p. 126)

“If, in faith, an adultery could be committed, it would be no sin.” (Mohler, 131; *Luther disput.* Tom. I, p. 523)

“In this way you will see how rich a Christian is, i.e., one who has been baptized. Even if he wished, he could not lose his salvation however often he sinned, save only if he refused to believe. No sins have it in their power to damn him, but only unbelief.” (“Pagan Servitude of the Church”, *Martin Luther*, compiled by J. Dillenberger, p. 295)

Luther, when speaking of his teaching that man is justified by faith alone, said: “If any Papist annoys you with the word (alone) tell him straightway: Dr. Martin Luther will have it so: Papist and ass are one and the same thing.” (Amic. Discussion, I, 127)

“The Apostles were also sinners, and great, rude rogues, as was Paul... and I believe that the prophets often sinned grievously as well...” (*Table Talk*, WA, vol. 12, p. 26-8, no. 1288, December 28-31, 1531; Wiener, p. 35)

“Therefore St. James’ epistle is really an epistle of straw, compared to these others, for it has nothing of the nature of the gospel about it.” (“Preface to the New Testament”, *Martin Luther’s Basic Theological Writings*, ed. by T. Lull, p. 117)

Father Connell Answers Moral Questions

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

RESTITUTION BECAUSE OF DAMNIFICATION

Question: To what extent is one bound to make restitution for damage done to another's property?

Answer: A person is bound to make restitution for damage done to another's property if the following three conditions are fulfilled:

a) The act of damnification was strictly *unjust*. Thus one has no obligation to restore if the damage was the result of a violation of charity. For example, if I see that my neighbor's barn is on fire, and I could easily call the firemen, but fail to do so because I am too indolent or because I dislike my neighbor, I am guilty of a grave sin against charity, but I am not bound to restitution. Again, if I get my enemy ousted from his job by persuading his employer that there is really no need of his services, I do not fail against justice. But if I use deceit for this purpose—for example, by calumniating my enemy—I fail against justice.

b) The act was effective—that is, it was the *cause* of the damage. Thus, if I set a bad example to others by breaking windows, I am guilty of no *injustice* with regard to the windows they break. I am bound to restitution only for those I broke. Again, if *A* commits a murder and *B* is convicted on circumstantial evidence, *A* is not bound in *justice* to make any attempt to rescue *B*, though he is bound in *charity* to try to get him vindicated, if he can do so without too great a risk to his own life and liberty. In such a case *A* is the *occasion*, not the *cause* of *B*'s misfortune. Moreover, one who induces another to inflict damage is bound to restitution (in case the actual culprit fails to make it) only to the extent that he gave counsel. Thus, if I persuade a man to give my enemy a punch in the nose, I am not responsible if he also breaks his victim's leg on his own initiative.

c) The perpetrator was guilty in *conscience*—that is, he realized he was doing wrong, and voluntarily did it. Thus, if a boy drives a car carelessly and inflicts damage on someone's property, he is not obliged in justice to make restitution if he sincerely believes that he was not guilty in conscience, because he acted thoughtlessly, without realizing what might happen. However, in such a case, if the matter is brought to court and the sentence of the judge is that restitution be made, this is obligatory in conscience, even though there was no subjective guilt. For example, if I take due precautions to keep my dog on my property, but through some accident he gets loose and damages my neighbor's shrubs, I must pay if the court so decides. This is another example of the State's rights over private property for the benefit of the common welfare.

There is a grave obligation of making restitution only when the sin was both objectively and subjectively mortal. If the damage was objectively grave, but the person was guilty of only a venial sin because of lack of full advertence, there seems to be no obligation to restore anything. If the culprit had full advertence, but thought the damage was light, though actually it was grave, he is bound to restore only as much as he thought the damage would amount to. Thus, if I deliberately, for a joke, seize a friend's stickpin and throw it into the river because I am convinced that it is worth a quarter, though actually it contains a precious diamond, I am bound to give him only a quarter. However, he could justly bring me to court and force me to pay the entire amount.

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