



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

One of the challenges that we have faced during our bi-annual priests' meeting is the difficulty to provide adequate time to address each of our priests; when all priests are present, there would be 30 religious and secular priests altogether. Furthermore, it can often happen that there are matters which pertain exclusively to the religious priests and which are not in any way related to the secular priests. To remedy this, it has been decided to have our religious priests meet in Spokane, Washington, sometime after the feast of the Epiphany and to have our secular priests meet in Omaha during the summer.

This month our secular priests gathered in Omaha for 3 days to review matters of dogmatic and moral

theology, Canon Law, the Sacred Liturgy, and to coordinate schedules. Our meeting started on Tuesday, August 11, the feast of St. Philomena, with a Solemn High Mass at which all the priests participated: either as sacred ministers or singing in the choir. For our laity here in Omaha, the priests' meetings are always a welcome opportunity for them to attend multiple Masses in the early morning before the conferences take place. As is our custom, on Wednesday after the priests recite Little Hours of the Divine Office, we have a luncheon in order to provide the opportunity for the laity to visit with the priests. Many of the laity have known some of our younger priests since their school days at Mater Dei Academy. Now that they are assigned to other Mass centers around the country, it is a nice opportunity for them to catch up with our priests.

This August and September, 4 young ladies will



be received as postulants to the Sisters' Congregation of the Mother of God; three of the four have attended our schools. Although the Sisters have no website and do not have any formal advertising, they promote vocations to the religious life by their good example especially to girls who attend our schools. The CMD Sisters, as they are known, operate nine parochial schools in six states and number 33 Sisters.

The construction at the new seminary property has been completed this summer with the extension of the chapel and the building of a large classroom. The religious Brothers and a few of the seminarians who remained for the summer worked diligently so that all things are ready for another scholastic year, which will begin on the feast of the Nativity of the Blessed Virgin Mary, September 8th. This year we will have 10 secular seminarians here at Mater Dei in Omaha and 7 young religious men in Olathe, Colorado, with Fr. Gregory Drahrman, CMRI.

As for future priestly ordinations, Rev. Denis McGuire (Connecticut), Rev. Carlos Zepeda



Fr. Timothy Geckle chants the Preface

(Guadalajara), and Rev. Josef Weissensteiner (Austria) will be ordained this December 12th, feast of Our Lady of Guadalupe. Please keep them in your prayers!

Our annual Fatima Conference in Spokane, Washington, in October has taken place since the 1960's and in the event that there are Covid-19 health restrictions in Washington state, I have discussed with Fr. Casimir Puskorius CMRI, Fr. Benedict Hughes CMRI, and Rev. Mother Mary Agnes CMRI the possibility to transfer the location across the state line to Mary Immaculate Queen parish in northern Idaho where there are no restrictions. Hopefully this will not be necessary as Mount St. Michael's facility is very large and meets all the needs of the conference events and facilitates the CMRI Sisters' coordination of these activities.

Our Lady of Fatima told us that her Immaculate Heart would be our refuge in these troublesome times. Her Heart is a symbol of her maternal love for us, her spiritual children. St. Bernard tells us that never was it known that anyone who had recourse to her intercession and protection was left unaided!

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



*Fr. Luis Jurado
chants the Gospel during the
Solemn High Mass*

Excerpts from *Mary's War Against Communism*

by George Montague, S.M.

In the dark days of post-revolutionary France, when the Church's eldest daughter had turned rationalistic, liberalistic, and religiously indifferent, a priest, Father William Joseph Chaminade, took up his pen and wrote these words to his spiritual children:

"All periods of the Church's history are marked with the struggles and the triumphs of the august Mary. Ever since the Lord put enmity between her and the serpent, she has constantly overcome the world and hell. All the heresies, the Church tells us, have been vanquished by the Blessed Virgin, and little by little she has reduced them to the silence of death.

"In our day the prevailing great heresy is religious indifference which is casting on souls the deadly sleep of selfishness and the blight of passion. The depths of the infernal abyss vomit forth dense clouds of black and pestilential smoke that threatens to envelop the whole earth in a dark night, void of good, full of all evil, and impenetrable we might say, to the life-giving rays of the Sun of Justice. Consequently the divine light of faith is growing dim and being extinguished in the very midst of the Christian world; virtue is becoming more and more rare, is disappearing, whilst vice is breaking loose with frightful fury. It seems that we are about to see what has been foretold, a general defection and an apostasy really all but universal.

"This description of our times, unfortunately so exact, is, however, far from discouraging us. Mary's power is not diminished. We firmly believe that she will overcome this heresy as she has overcome all others, because she is today, as she was formerly, the incomparable Woman, the promised Woman who was to crush the serpent's head... To her, therefore, is reserved a great victory in our day: hers will be the glory of saving the faith from the shipwreck with which it is threatened among us."

His words were not only true of the century of Lourdes and LaSalette, but were strikingly prophetic of our own day when Christianity is faced by the most formidable

enemy of all times, Atheistic Communism. "This modern revolution," declared Pope Pius XI, in his encyclical *Divini Redemptoris*, "has actually broken out or threatens everywhere, and it exceeds in amplitude the violence of anything yet experienced in preceding persecutions directed against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which suppressed the world at the coming of the Redeemer. This all too imminent danger is bolshevistic and atheistic

Communism, which aims at upsetting the very foundations of Christian civilization."

In October 1917 the Communist state was born in Moscow, proclaiming a new era, a new civilization—no God; no future life; no human liberty; no permanent marriage; no private property; state-controlled education—a consolidated enemy of everything Catholicism stood for. In the same month at Fatima, Portugal, the Blessed Virgin appeared for the sixth and final time, reiterating her appeal for prayer and sacrifice, Holy Communion, of reparation on the first Saturday of each month, and the consecration of Russia

to her Immaculate Heart. Already in her third apparition she had promised: "If people attend to my petition, Russia will be converted and there will be peace; if not, her errors will spread throughout the world, causing wars and persecution of the Church. The good will be martyred, the Holy Father will have to suffer much, different nations will be destroyed... *but in the end my Immaculate Heart will triumph.*" As incontestable proof of the authenticity of her apparitions and the weight of her critical message, she performed the promised sign: Before a rain-soaked crowd of 70,000 pilgrims the sun paled, zig-zagged and plunged earthward. As it rose again to its normal orbit, the people noticed that their clothes were perfectly dry. Only the world's confidence in the Immaculate Heart of Mary could stem the tide of Communistic Russia, for Mary had said of herself: "Only she will be able to help."



Outlines of Moral Theology

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

SCANDAL (CONTINUED)

Scandal is a sin against charity. For it is surely a violation of this virtue to furnish a fellow man the occasion to sin. If the sin is foreseen as certainly or probably mortal, the scandal-giver is *per se* guilty of mortal sin. If it is anticipated that several persons will be led astray the scandalizer commits as many sins as there are persons. Direct scandal, besides being a sin against charity, is also against the virtue which the other will be led to violate. It is possible that a person will be guilty of a mortal sin of scandal even though the sin he himself commits is venial—for example, the man who himself gets only slightly intoxicated, but foresees that in consequence of his bad example others will be guilty of complete intoxication. It is a disputed point among theologians whether indirect scandal is against charity only or also against the virtue involved.

Passive scandal is a sin occasioned by the action of another. If the action of the other is active scandal, it is called *given scandal* (*scandalum datum*). If the action which occasions the sin is a perfectly good action, the passive scandal is called *scandal received* (*scandalum acceptum*). An example of this latter would be the blasphemy which a man would utter because a priest refused to give him money for a drink. Scandal received is said to be *pharisaical scandal* when the sin is due to the malice of those scandalized, as when the Pharisees took the words of Christ as an occasion to commit sin; it is said to be *scandal of the little ones* when it is due to the spiritual weakness of those scandalized, as is the scandal of the bibulous sexton when the priest puts the altar wine in an unlocked cupboard.

At times it is permitted to perform an action that will be an occasion of sin to another. The principle of the double effect must be applied. The action of the one giving the occasion must be in itself fully lawful, and there must be sufficient reason to justify him in allowing the scandal to be taken by the others. A much lesser reason is required when the scandal taken is pharisaical scandal than when it is scandal of the little ones. At times a person would be bound to omit a good work—even a work that is obligatory by positive law—in order to avoid giving scandal. For example, if a Catholic convert knew that by abstaining from meat on Friday in the bosom of his family he would move his father to great wrath against the Catholic Church, he should eat the meat set on the table. Similarly, if a boy knows that by joining a religious order at the age of eighteen he will arouse his parents to bitterness against the Church, he should defer his entrance for several years.

On the other hand, a person would not be obliged to undergo very grave difficulties, temporal or spiritual, merely to ward off the occasions of sin from others, as long as his own actions are morally good. Thus, the young man in the case given above would not have to give up his desires of the religious life permanently in order to prevent his parents from becoming angry. If a man says to me: “Give me a dollar, or I will blaspheme,” I am not obliged to give him a dollar, for this is a case of pharisaical scandal, and even the loss of a dollar is a sufficient reason to justify me in permitting the sin. A man who is a temperate drinker would not be bound to become a total abstainer merely because some of his friends find in his moderate drinking the occasion for intoxication.

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