



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

One of the four marks of the Catholic Church is that the true Church of Christ is one—one in faith, one in worship and one in authority. Christ Himself willed His Church to be one and reassured us “there will be one flock and one shepherd.” (John 10:16) And St. Paul to the Ephesians wrote that there is “one Lord, one faith, and one baptism.” (Ephesians 4:6)

In these confusing days for the world and especially the Church, how important it is to maintain unity amongst traditional Catholics. There have been and will be differences of opinion in matters that have not been authoritatively settled by the Church and it is very necessary to avoid divisions based on matters of opinion.

On page three of this issue of the *Adsum*, there is an excellent excerpt which addresses this very matter. The late Fr. Anthony Cekada cleverly wrote an article on this very point titled “Follow Me or Die!” He laments the fact that sometimes traditional Catholic clergy or groups will attack one another to the confusion of the laity. That there are differences of opinion should be no surprise today any more than there have been differences of opinion through the centuries.

In the history of the Catholic Church, there was a major disagreement between the Franciscan Order and the Dominican Order prior to Pope Pius IX’s proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary in 1854. In the 1950’s, there was a difference of opinion between the Holy Office and the Roman Rota in regard to the diriment impediment of impotency (Canon 1068).



Solemn Pontifical ceremonies for Ash Wednesday

There was a difference of opinion between St. Thomas Aquinas, OP, and St. Bonaventure, OFM, on the essential words in the form of consecration of the Holy Eucharist.

Anyone who has made a basic study of moral theology, canon law, or dogmatic theology is well aware that there are differences of opinion among theologians. Nevertheless, there were no exhortations between them to avoid receiving the Sacraments from those with whom they happen to disagree.

Traditional Catholics must learn to agree to disagree and avoid unnecessary conflicts, especially on the Internet and especially at this time when there are many in the modern Vatican II Church who are disturbed by the blatant heresies of Francis I and who are interested in investigating the true Catholic Faith and traditional Mass. Let us remember the well known quote, “In matters of Faith, unity; in matters of opinion, liberty; in all things, charity.”

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



Recitation of the Little Hours of the Divine Office at noon prayers



Some seminarians enjoy ice skating and hockey for recreation on the seminary pond



The newest addition to the seminary—a chocolate lab, Bosco

Excerpt from *The Golden Rule or The Book for All* “On the Difficulties of Governing”

It happened once that a young Carthusian Abbot had great trouble and difficulty with some of his subjects. In a letter which he wrote to St. Bernard, he says, “That, had each one done his duty, he would have found no difficulty in governing them, or in being their Superior.” The young and inexperienced Abbot said nothing that was surprising; for, should every one do his duty, a statue might, as it were, be capable of being the general of an Order of fifty thousand religious, having need of eyes only, to behold the good done by them of their own accord. But, alas! Ever since the beginning of the world, there have been two elements continually combating each other—the good and the bad. “There must be scandals,” said our Lord, a fatal though divine decree. St. Michael and Lucifer combat each other in heaven; Cain and Abel in the family of Adam; Isaac and Ismael in that of Abraham; Jacob and Esau in that of Isaac; Joseph and his brethren in that of Jacob; Solomon and Absalom in that of David; St. Peter and Judas in the company of our Lord Jesus Christ; the Apostles and the Roman emperors in the Church of Christ; St. Francis of Assisium and Brother Elias in the Franciscan Order; St. Bernard and his Uncle Andrew in the Cistercian Order; St. Alphonsus and Father Leggio in the Congregation of the Most Holy Redeemer; orthodox Faith and heresy and infidelity in the Kingdom of God on earth; the just and the wicked in all places; in fact, where is that country, that city, that village, that religious community, or that family howsoever small it may be, where these two elements are not found in opposition. The parable of the sower and the cockle is everywhere verified; even should you be quite alone, grace and nature combat one another. “And a man’s enemies shall be they of his own household.” Strange to say, not only the good and the wicked are found in perpetual conflict; but God, for wise ends, permits that even the holiest and best of men are sometimes diametrically opposed, and even

incite persecution, each against the other, though each one may be led by the purest and holiest of motives.

St. Epiphanius disputed with St. John Chrysostom, saying that he never would tolerate the disciples of Origen. St. John Chrysostom, not so hasty in his conclusion, said that he would never confound the innocent with the guilty. St. Epiphanius replied that the heresy was so impious, the crime so enormous, that true love for the faith should force him to expel this brood of vipers from the Church without delay. St. John Chrysostom answered: “A good judge condemns no one without a hearing.” St. Epiphanius exclaimed: “You are too punctilious in the matter.” In reply St. John Chrysostom complained that Epiphanius was too zealous, not having patience enough to listen to the truth. “Patience,” answered St. Epiphanius. “You mean sympathy with the cause, and hypocrisy!” “Say rather violence and precipitation,” answered Chrysostom. “But,” said Epiphanius, “are you afraid to condemn heretics?” “And have you no fear of condemning the innocent as guilty?” asked St. Chrysostom. “I clearly see,” remarked Epiphanius, “that you favor Origen.” “And I,” rejoined St. John Chrysostom, “fear that you side with the enemies of truth.” “Be it so! But I say to you in the name of God,” replied St. Epiphanius, “that you will not die in Constantinople; you will be banished and will end your life upon a distant shore.” “And I also tell you, on the part of God,” answered St. John Chrysostom, “that you will not reach your diocese, and that you will die at sea.” Both were saints, both prophesied truly, both were right; and yet there seemed to be sufficient cause for dispute and opposition between them. Similar contests and differences of opinion occurred between St. Peter and St. Paul, the Princes of the Apostles; between St. Augustine and St. Jerome; and many others, great and eminent in learning and sanctity.

Outlines of Moral Theology

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

THE NATURE OF A CONTRACT

A contract is an act of consent, externally manifested, whereby two or more persons agree on the doing of something which involves an obligation on at least one party. A contract is unilateral when the obligation rests on one party only (as when a person binds himself in justice to present a gift to another, and this other accepts). A contract is bilateral when there are obligations on both sides (e.g., the contract of buying and selling). A contract becomes binding only when both parties have externally manifested their consent. Merely internal consent is not sufficient, since a contract involves the mutual agreement of human beings, and human beings can inform one another of their internal consent only by external signs. These signs can be words, writing, gestures—at times even a deliberate silence, when it is reasonably presumed that the person would object if he did not agree. Consent can be expressed by a representative or proxy, even in the case of the important contract of marriage.

A substantial error or an accidental error can be present in one who enters a contract. A substantial error is one that is concerned with the very nature of the object of the contract (e.g., when a person buys a piece of glass thinking it is a diamond), or with the nature of the contract itself (e.g., when a person accepts something as a gift, whereas the other intends to sell it to him), or with the primary purpose of the contract (e.g., if a Catholic promises funds to a missionary society which he thinks is Catholic, whereas it is under non-Catholic auspices), or with some quality of the object which is regarded by him as an essential feature (e.g., when a Latin priest buys hosts for Mass, thinking they are made of unleavened bread, whereas they are leavened). An error as to the identity of the other person is substantial in some contracts, especially the contract of marriage—e.g., if John goes through the marriage ceremony with Mary, thinking it is her twin sister Jane. A substantial error in one or both of the parties to a contract renders the contract null and void.

An accidental error is one that is concerned with some secondary feature on which the consent of the parties is reasonably presumed not to depend, as when I give an alms to a poor man, thinking he is very virtuous, whereas in reality he is a drunkard, or when in reality he is poor. An accidental error ordinarily does not invalidate a contract, unless one of the parties expressly stipulated that he is present, and actually it is not present, as would be the case if the girl in question explicitly asserted that she intends to contract marriage with this man only on condition that he is as rich as he claims to be. It should be noted that to enter marriage with an intention of this kind, rendering the contract doubtfully valid, would be a serious sin, unless the parties agree to abstain from conjugal relations until the marriage is proved to be certainly valid. An accidental error caused by fraud would render a contract rescindable at the choice of the victim.

A contract binds in justice, either under penalty of grave sin or of light sin, in accordance with the importance of the matter involved and the intention of those who make the contract. Thus, even if grave matter is involved the contracting parties can bind each other with only a light obligation, if they wish. When a contract is confirmed by a promissory oath, there is an added obligation from the virtue of religion.

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