

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,

At the end of the month, on April 29, the transferred feast of St. Mark the Evangelist, four of our seminarians will be ordained to the holy priesthood and truly become “other Christs.”

When they offer the Holy Sacrifice of the Mass, they will act in the Person of Christ and consecrate the bread and wine into the Body and Blood of Christ saying, “This is *My* Body” and “This is the Chalice of *My* Blood, etc...” Christ willed His Divine Mission to continue on earth to the end of time, and for this reason He instituted the Holy Priesthood.

This is the great difference between the Catholic priest and the Protestant minister. Priests are ordained to offer the Sacrifice of the Mass; Protestant ministers are called preachers!

When Martin Luther left the Catholic Church and the priesthood to found the first Protestant Church, he denied that the Mass was a propitiatory sacrifice to atone for sins: “The Mass is not a sacrifice... Call it a blessing, or eucharist, or Lord’s Table, or Lord’s Supper, or the memorial of the Lord, or whatever you like, just as long as you do not dirty it with the name of a sacrifice... The mass is not a sacrifice. It is not the act of a sacrificing priest.”

Furthermore, Luther intended, by the destruction of the Holy Sacrifice of the Mass, to destroy the Catholic Church itself. “When we have overthrown the Mass, we shall have overthrown the whole Papacy with it. For it is upon the Mass, as upon a rock, that the Papacy rests—with its monasteries, its bishoprics, its colleges, its altars, its ministers, and its doctrines. All these will fall when their sacrilegious and abominable Mass has crumbled into dust.

“Yet, in order to achieve this aim successfully and safely, it will be necessary to preserve some of the ceremonies of the ancient mass for the weak-minded, who might be scandalized by too sudden a change.”

When we consider Luther’s intention to destroy the Mass, we should be even more alarmed when we read from *L’Osservatore Romano*, the official Vatican newspaper, on October 13, 1967: “Liturgical reform has taken a notable step forward in the path of ecumenism. It has come closer to the liturgical forms of the Lutheran Church.”

Satan knew the great success he achieved through Luther to destroy the Mass and he used the same “game plan” in 1967 with the introduction of the *Novus Ordo Missae*.

Let us consider the very definition of the Mass found in the preface of the *Novus Ordo Missae*: “The Lord’s Supper is the assembly or gathering together of the people of God, with a priest presiding, to celebrate the memorial of the Lord. For this reason, the promise



of Christ is particularly true of the local congregation of the Church: ‘Where two or three are gathered in my name, there I am in their midst.’ (Matt. 18:20)”

By this very definition, the Novus Ordo “priest” is merely a “presider” over “the assembly or gathering together of the people of God,” just like the Lutherans. It should be no surprise to us that present on the commission to revise the Mass were six Lutheran theologians from Taize, France.

The introduction of the Novus Ordo Missae by Paul VI in 1969 is the fulfillment of Christ’s warning: “Therefore when you see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place—let him who reads understand.” (Matt. 24:15)

We find in the commentary of this passage by Fr. George Haydock (1859): “The abomination of desolation was first partly fulfilled by diverse profanations of the Temple, when the image of Caesar was set up in the Temple by Pilate, and Adrian’s statue in the Holy of Holies, and when the sacrifices were taken away; but will be more completely fulfilled by anti-Christ and his precursors, when they shall

attempt to abolish the Holy Sacrifice of the Mass. St. Hippolytus, in his treatise *De Anti Christo*, mentioned by Eusebius, St. Jerome and Photius, thus writeth: ‘The churches shall lament with great lamentations, because there shall neither be made oblations, nor incense, nor worship grateful to God... In those days the liturgy (or Mass) shall be neglected, the psalmody shall cease, the reciting of Scripture shall not be heard.’ The prophet Daniel (12:11) calculates the reign of anti-Christ, from the time that the daily sacrifice shall be taken away; which, by able commentators, is understood the Holy Sacrifice of the Mass, which anti-Christ will endeavor to suppress.”

The reason that we review these matters is to stress the great blessing from God and His Holy Mother Mary, in these days of the Apostasy, that we have young men to advance to the holy priesthood to become other Christs and to offer the Holy Sacrifice of the Mass.

Thank you for your prayers and support of Mater Dei Seminary!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

The four deacons who will be ordained on April 29th, the transferred feast of St. Mark the Evangelist:



Frater Martin Sentman, CMRI (Michigan)



Rev. Noah Ellis (Kentucky)



Rev. Franz Trauner (Austria)



Rev. Leopold Trauner (Austria)



Mater Dei Academy Nebraska State Archery Champions

Outlines of Moral Theology

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

SUBJECTS OF DOMINION

Generally speaking, every human being has the right to possess and to use property, by reason of his dignity and inviolability as a person. The actual use of reason is not required. For example, an infant may own property, though the administration is exercised by its relatives. However, there are certain determinations of positive law in reference to certain classes, such as children, married women, etc.

If a minor (a person under 21) living at home works for his father, merely as a son helping his parent, he has no strict right to a salary; but if he is emancipated (for example, by marriage), he has the same right as an outsider. Similarly, if a boy living at home has a lucrative job outside the family circle, he is strictly obliged only to pay for his expenses, though filial piety would bind him to be more generous if his parents are in need. Goods given to a child which are consumable (e.g., candy, small sums of money) are supposed to be given him absolutely, so that he may dispose of them as he wishes; but other goods are given only for his use, and the direct dominion remains with the parents. Thus, a child may give away his pocket money and his candy; but he would fail in justice to his parents if he gave away his overcoat or his skates. A parent is not bound by the natural law to pay for damages done by his child possessing the use of reason, unless the parent urged the child to do this, or otherwise co-operated positively. Thus, if a boy of ten years breaks a window, the father is not obliged to pay for it, even though he knows the child is doing damage and neglects to stop him. The father in this case would be guilty of neglecting his *parental* duty, but the obligation of restitution rests with the child himself. But ordinarily the civil law requires that the parent pay in the case as presented, and this would bind in conscience after the sentence of the judge. If a parent does not stop a child below the age of reason from doing damage, when he can stop him, the parent is bound by the natural law to make restitution. A father is not bound to pay the debts contracted by his minor son unless he has authorized these debts.

A son or daughter of twenty-one years or more is an independent person, and has the disposal of his wages. If he lives at home, he must pay his expenses, and also when needed contribute his share of labor to the well-being of the family—for example, by shoveling snow, chopping wood. It should be noted that sons and daughters have obligations of piety toward their parents, over and above their obligations in justice. For example, a wealthy married man would fail gravely against piety (even though not against justice) if he refused to help his father in grave need.

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